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Nonconformist.

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FOREIGN POLICY AND PATRIOTISM.

SIX years are not a long period in the life of a nation, but in these swift-moving times they ought to be quite sufficient for the development of a policy and for the formation of a pretty accurate judgment as to its probable fruits. Now, if there is one thing more than another on which Tories pride themselves it is their high-spirited patriotism. Over and over again we have been told during the last few years that cosmopolitanism had been tried long enough, and it was time for British interests to have a turn. We think it is high time that someone should show us in what respect British interests have profited under present management. We are not going to raise a cry of lamentation over the depression of trade. It is of course possible that there may be other reasons than misgovernment for the perpetual coincidence of Tory supremacy with bankruptcy, strikes, and starvation. It may be that it is the misfortune of the Conservatives always to go into office when there is something wrong with the spots of the sun. It may be that through a generous reaction from the mercenary habits of Liberalism, the people of this country, when they obtain once more patriotic rulers, have their heads turned by the pomp and pride of their imperial position, so that they quite forget to mind their own business. We are not going to maintain that comfort and plenty, beans and bacon for the ploughman, and a thumping balance at his bankers' for the merchant, are the highest ends of national existence. Granted that Britons should be great, and good, and mighty, feared and respected all the world over, what we want to ask is, Are we all this, or anything like it? In Afghanistan we illustrate the fable of the bear and the beehive. We are very strong: but winged and stinging weakness torments us to despair. In Bulgaria we play the dog in the manger. We cannot, through our invincible prejudices, redeem those desolated regions to order and progress ourselves, and we will let no one else do so. In Egypt we are like the "poor cat" in the adage, "letting I dare not wait upon I would." In Zululand we enact the intrusive hedgehog. We cannot make ourselves agreeable, and if the naked natives do not like to be pricked and prodded, so much the worse for them. There is not a spot in the wide world where the fussy policy of the Government has been applied which is not the scene of inhuman slaughter, or smouldering jealousy and hate. The witches' chorus in *Macbeth*—

Double, double, toil and trouble,
Fire burn and cauldron bubble,
sums up the whole effect of self-seeking ambition and ostentatious meddling.

It is not true that Liberals are indifferent to the greatness and glory of their country. The desire that England should be a foremost Power in the advancement of a higher civilisation all over the world is an irrepressible instinct of the race, amalgamated as it is from too many strains of blood to feel anything human alien to itself. But by a persistent survival of barbarism too many high-spirited Britons suppose that this desire can only be accomplished by knocking down right and left those who will not accept our lead. So far as we understand it, the fundamental position of a Liberal foreign policy is that this valiant stupidity belongs to a bygone age, and is altogether out of place at the present day. What the world wants now is a living example of the prosperity, and order, and high character that come of intelligent government founded upon "the common-sense of most." The true mission of this country is, not to butcher Zulu savages or to bully a distracted Russia, but to live up to the highest type of national life, and, by the power of its embodied ideas disseminated through the network of its commercial communications, to quicken other nations and races in the labours needful to reach a higher civilisation. This is not mere sentiment. It is a simple description of what has in part been actually accomplished by the influence of this nation wherever it has not been hindered by the official meddling and muddling of its governors. To say nothing of the United States, which are but an embodied extension and continuation of our own history, France, Italy, Austria, and Hungary have all brought from England the leaven that has quickened their more modern organisation. Spain and Germany are comparatively uninfluenced, for very different reasons; the former because "dumbfounded" by superstition, the latter because withered and dried by conceited pedantry. Of the Russian chaos, above which the pageantry of despotism perilously floats, it is difficult to speak. But wicked as are the deeds of Nihilism, they are in all probability the perverted issue of oppressed convictions of political truth. And if there is any one influence which would give these convictions a more healthy development, it is that of English institutions and history. But how is that influence likely to be exerted when the whole efforts of our Government are bent upon the repression of Bulgarian aspirations and the support of a despotism even worse than that of Russia?

The guilt of the foreign policy at present pursued is just this, that it is a conspicuous violation of the Divine law, "As ye would that men should do unto you, do ye even so to them." Our history and experience teach us that the best moral conditions of national growth are to be found only in peace, order, and liberty. So much do we prize these blessings in our own land that we are never tired of magnifying the advantages of our own island security and the strength of our free self-government. If the establishment of the Christian religion amongst us were anything more than a hollow mockery, these are just the blessings we should desire for others also. We should count it a deadly crime to invade with fire and sword others less secure than ourselves, unless our very existence were threatened. We should be ashamed to inflict on those weaker than ourselves the reaction and the misery that follow military rule. We should welcome every desire for national freedom, and should be generously loth to allow any selfish interests of our own to be a difficulty in the way of such aspirations. Instead of this we continually allow our representatives to contradict

every lesson of our history in dealing with other nations. The wretchedness of widows and orphans whose homes are burned over their heads for our glory does not seem to be worth a thought. The moral injury done by the frightful contrast between our legally established creed and our practice seems to excite no misgiving. Selfishness, slaughter, and destruction sum up the patriotism of Christian England as represented by the present Government.

THE EDUCATION DIFFICULTY IN FRANCE.

A CLOUD has arisen on the prospects of the French Republic, and unless great changes take place in the political atmosphere, that cloud threatens storm. Some years ago we called attention to M. de Laveleye's book on the conspiracy of ecclesiastics to bring the Republic into spiritual bondage. Very much has happened since to confirm his forebodings. In particular he insisted on the danger that must be apprehended from the suspicious increase of zeal with which the Church was devoting itself to education. The Government of M. Waddington seems to have come to very much the same conclusion as M. de Laveleye on this point. But in their endeavour to remedy the evil they run much risk of bringing to premature fruition the very danger they wish to prevent. We have some experience of an Established Church in this country; but we have little or no idea of what such an institution is when Nonconformity is absolutely non-existent. And this is almost literally the case in France. Roman Catholics, or at least those who are professedly such, form considerably over ninety per cent. of the population. But even the remainder are not Nonconformists in our sense of the word; for they are established too. The number of free churches, or unestablished denominations, do not amount to one per cent. It is true that France is not nearly so orthodox a nation as this classification of the people would suggest. Unbelief of various kinds, if it does not command a very large number of adherents, at any rate makes as much noise as though it did. But experience proves that this kind of antagonism to a national faith has not anything like the power to correct a dominant ecclesiasticism which is possessed by sister churches, that decline either the yoke or the privileges of the Establishment. The minority of Radicals in France, who unite with advanced political opinions a bitter hatred of Christianity, excite the alarm not only of interested ecclesiastics, but of the millions who feel that without religion life would not be worth living. There are no free churches to set an example of faith in God combined with trust in human nature. Thus the wire-pullers of the Romish Church can always stimulate the fears of the faithful by representing any Liberal measure dangerous to their interests as the result of Radical hostility to religion.

Under these circumstances the problem of national education becomes apparently insoluble. Voluntaryism, as we understand it—the free organisation of people united by agreement in intelligent individual convictions—does not exist. Indeed it appears to be inconceivable. And even if the genius of the people made it possible, every successive Government inherits traditions which make it incapable of refraining from meddling. We have ourselves in our own country suffered a good deal from that bastard voluntarism which consists in allowing self-appointed managers to use public funds for

their own sectarian ends. But in France this evil has been enormously magnified. There, whatever powers over education are relinquished by the State, are immediately appropriated by the clergy. There is no local option, because there is no municipal life to assert it. Hence all professed attempts to extend the freedom of education have resulted in the despotism of priests. Soon after the Revolution of 1848 a law was passed allowing anyone, irrespective of religious belief, who complied with certain conditions as to character and capacity, to open a school. But the circumstances of the country threw the whole advantage into the hands of the clergy. In illustration of the working of the law, we extract the following particulars from certain French educational statistics, given in the *Times* of Saturday last. Between 1854 and 1865, 168 "free" secular colleges (lycées, or upper schools) disappeared, and twenty-two new clerical ones came into existence. Between 1865 and 1877 the number of Jesuit middle-class schools increased from fourteen to twenty-seven. In the same period, those of the Marists increased from fifteen to twenty-two, and those of other ecclesiastical orders from fourteen to forty. The number of pupils in these schools of the regular, as distinguished from the secular, clergy grew in the same period from 9,475 to 19,961. It may appear that such particulars are trifling in a nation of upwards of thirty millions. But they are merely illustrations of a general tendency. And besides, the figures represent the children of the most influential classes, in whose hands the destinies of the country will hereafter lie.

Loyal Republicans have been lately increasingly troubled by such phenomena. It seems as though the leading-strings of Papal machinery were gradually enmeshing all the sources of future political life and energy. Such a prospect suggests grave dangers to the Republic, and we do not wonder that the Government has felt constrained to take the matter up. Whether M. Ferry's bill is adapted to meet the difficulty is another question, which, in the absence of any better suggestion for solving the problem, we do not feel competent to decide. On the face of it the proposed law contradicts our English notions of liberty. It forbids the members of religious orders, which are not recognised by the State, to act as teachers either in schools or Universities. Such a prohibition is not logical; for the existence of such religious corporations is not illegal. It is simply not recognised; though this, of course, means a great deal in a country permeated throughout by a system of centralised meddling. A French Jesuit is a French citizen, nothing more. The State takes no notice of his vows, or his obligations of obedience—will not enforce them even as a contract. But as soon as he is appointed teacher in a school, then, according to the proposed law, the State is suddenly to awake to the fact of his position in a religious fraternity, and to say "we recognise you as a Jesuit; we forbid your acceptance of the office." Of course, where the national security is threatened the voice of expediency may become imperious in defiance of logic. But in this instance it is to be feared that the expediency is dubious. In ecclesiastical circles the agitation is profound. All the forms of opposition allowed by the French constitution are adopted. The bishops denounce it, and petition against it. Priests and confessors trouble household peace with their gloomy prophecies of the results of so impious a measure. It may be carried. We suppose it will be. But from that moment an ecclesiastical conspiracy against the Republic will begin, of which Royalists and Imperialists will vie with each other in availing themselves for their own selfish ends. Such is the fate of nations where religious Nonconformity has been stamped out.

MODERN HOUSES.

MODERN houses and their inconveniences and abominations have proved a fruitful theme of complaint. People grumble, and yet seem to be helpless. The long tale of dissatisfaction is continually being drawn out, with but little practical result. It is not easy to apportion the

blame or to provide an heroic remedy. Yet a writer in the April number of the *British Quarterly Review*, discoursing on what he styles "The Ethics of Urban Leaseholds," settles the matter out of hand in a light and airy fashion. The opening sentence of the article furnishes the keynote to the whole:—"Leaseholds are eviscerated freeholds stuffed with law; a tenure first contrived when legal subtlety was perfectly matured, but social science and political economy were yet unknown." This is smart, but inaccurate; as is the fancy portrait that follows of a freeholder engaged in the process of creating a leasehold property. Some of the evils described are the accidents of the system, from which any person of ordinary sagacity and prudence could defend himself. If he be devoid of these qualities, neither law nor ethics will avail to protect him. Surely, also, it is a sweeping generalisation to assert that "in every period of its course, in its preparation and its consequences, leasehold tenure is a noxious system, and the transmutation of the freehold is in every way an injury to the proprietor." What of the enormous increase of value in such estates as those belonging to the Dukes of Bedford, Portland, and Westminster, in the metropolis; to the Duke of Norfolk in Sheffield, the Earl of Derby in Liverpool, and many others that might be named? Such unguarded statements are always dangerous, and writers who make them are apt to fall into treacherous pits of their own construction; or their readers are repelled by what seem to be extravagant and reckless assertions. This is likely to be the effect of the article before us, notwithstanding its undoubted merit in other respects. But it is far too long, and involved, and tautological; and it constantly errs by arguing from the particular to the general, and by seeking to make all the facts bend to the theory that leases are hateful and a nuisance. The writer, having mounted this hobby, trots it out, and canter and gallops over thirty-four pages with evident satisfaction to himself, if not to his readers. In his dislike of leases he continually confounds them with brief agreements, and he allows his fancy to indulge in such pieces of bathos as this—"Where can be seen a show more dismal than the range of faces at a feast of some great city company? The people are all evidently men of business, and, besides, are leaseholders." His knowledge of the homes of the working classes cannot be regarded as accurate when he says,—"Their houses being sorry imitations of the homes of richer people, those who labour, thinking such display to be distinguished and correct, endeavour, also, in their sordid way, to imitate their betters in their household goods and dress. Thus everything about the families and homes of working men is now a travesty of the pernicious follies of the middle class, as these again are imitators of the social ranks above them." All this, and much more like it, is described as "the effect of leaseholds on the working classes," and it is said elsewhere,—"The effect of leasehold tenure is particularly manifested in the quality and stature of the London population. Separating recent importations and mere summer visitors there is a large residuum of weakly, nervous, semi-dwarfs." It is further alleged that the reason for the failure of various schemes of municipal self-government and of social improvement "is the want of full proprietary interest. Apart from a few isolated land societies there are not in all London, probably, a thousand men who live in their own freehold houses; other freeholders are few, and mostly public bodies and non-residents." The remedy suggested for all these evils, and for many others which the writer describes or imagines, is an utter sweeping away of the system of leases and the creation of universal "unsophisticated freeholds." The reply to this is obvious. Apart from the facts that much land cannot be sold, or that the owners are often not wishful to sell—a reluctance which, the article urges, should be overcome by some drastic legislative measure—it is notorious that for thirty years past, by the operation of numerous freehold land societies, every facility has been presented to acquire plots of land at reasonable rates, and yet the number of persons who have availed themselves of it is comparatively small. Moreover, by means of building societies, based on sound principles, the chief cost of erecting houses can be obtained on easy methods of repayment spread over a period up to fifteen years. Hence, if a man, by the exercise of common thrift, has saved enough to meet only about one-fourth of the entire expense, he can borrow

the remainder, and live in a freehold house of his own at very little more than the annual rent he would have to pay for a hired house. Yet many will not take the trouble or practise the economy needful to effect this most desirable object.

Passing from the critical to the appreciative point of view, the article in the *British Quarterly* describes what are undoubtedly evils in modern houses, especially in London. Without accepting every statement as literally exact, the broad features cannot fail to be recognised by that long-suffering person, the metropolitan householder. Auctioneers' English is peculiar, and surveyors and house agents are noted for the breadth and freedom of their descriptions. An assemblage of bricks and wood, put together in the style so common in all new localities, is called "a villa." A row of houses is styled a "terrace," even though they are below the surface of the ground. "A good garden at the back and front" is often a delusion and a snare. The few square yards in the front are usually made up of coarse gravel, some rank grass, and a few forlorn-looking laurels. The ground at the back probably turns out to be a narrow slip covered with the *débris* left by the builders, in which nothing will be coaxed to grow, except a profusion of weeds. The "reception rooms," as the phrase goes, are two or three closets, the largest of which is about twelve feet by fourteen or fifteen, and the bedrooms are bitterly disappointing. "A few minutes' walk from the railway station" is at least a mile; and of the "charming neighbourhood" the less that is said the better. As set forth by the ingenious persons whose business it is to pen these descriptions, the houses appear to be all that the most fastidious and exacting tenants can desire. Yet the disheartening and incontrovertible fact remains that few modern houses in London and other large towns are fit to dwell in. Modern builders of habitations for the numerous middle class appear to have little or no invention, or taste, or sense of the fitness of things, or regard to the essentials of health, comfort, and decency. They go on month after month, and year after year, erecting the same kind of structures, for the most part uncouth, inconvenient, tasteless, and practically useless. A shell of bricks and timber is hastily reared, floors are thrown across, slates are lightly tacked on the roof, doors and windows ill-made of green wood are put in, and the whole is called "a house," which passers-by are informed is to be let. When a new neighbourhood is about to be laid out for building purposes we know exactly what will be the result. A number of speculative builders seize upon the ground, and parcel it out among themselves, the object of each being to cover his portion in the least possible time, and then to let his houses, or, better still, to sell them. Whether they are fitted for human habitations, whether sanitary requirements have been attended to, whether the basement reeks with damp, whether the walls of the bedrooms are dripping, whether the roof is sound, whether the stoves will draw, whether the windows will open, whether there are convenient places for stowage, whether ordinary comfort and decency can be secured, are considerations that do not trouble the speculative builder. His sole vocation is to put together flimsy edifices and then to get rid of them to the first flat who will buy or hire them. Even if there be a local board of health, or if the district be within the jurisdiction of the Metropolitan Board of Works, he knows how to evade bye-laws and Acts of Parliament, and how to get over the inconvenient interference of surveyors and other officials. He rather prides himself on his astuteness, and would feel ashamed and vexed to lay himself open to any legal trouble. Not that he intends to build good houses, and to comply with the requirements of the law—mild and feeble as those requirements often are—but that he means to avoid being detected in building rotten and unhealthy houses. Many builders are like beavers, that go on for generations without change and without improvement; indeed, they are far worse than beavers, for these are taught by instinct to construct habitations exactly suited to their requirements and habits; whereas modern builders rarely study the needs or the convenience of the people who have to occupy their crazy structures. Many of these will not outlast the leases. Twenty years tell upon a modern-built house, and twenty more will bring greater changes. To walk across some of the rooms sets the whole fabric in motion, and a heavy load passing along the street, or a gale of wind, makes them rock again. It is not too much to say that many of the houses now put up in long rows would not stand a year if they were alone. Those ugly cracks beneath the windows and over the doors, and the other ugly cracks in the angles of the rooms and across the ceilings, tell an ominous tale of insecure foundations and of

rotten materials. The doors and window frames expand and contract in improper places, so that the former will not shut close and the latter will not keep still in windy weather, thus producing a horrible rattle and adding to the draughts. Locks and window fastenings are simply a delusion, being, as a rule, of the flimsiest and most trumpery description. It is so with nearly all the fittings; the design being, apparently, to put in the cheapest and commonest, without regard as to whether they will fulfil their required functions. Bells that will not ring, chimneys that send out the smoke at the wrong end, drains that will not act, water-pipes that get choked, trumpery paper on the walls, wretched imitation of graining, the maximum of pretentiousness and the minimum of comfort—such things meet us everywhere. So long as purchasers and tenants submit to the infliction, so long will it be imposed.

THE SESSION TO EASTER.

(BY OUR CORRESPONDENT IN THE GALLERY.)

With the adjournment of Parliament last week, fully one-third of the session has been accomplished; and, as usually appears in this review, the measure of accomplishment has not gone much beyond that. Ministers might, perhaps, if put on their defence, claim that they had very fairly worked up to their programme. This is in a measure true; but then the programme was so very small. If we refer to the list of measures with which the session opened, we shall find that most of them have passed their initial stage. On the eve of the recess, the Army Discipline Bill, sometimes known as the new Mutiny Bill, was read a second time. The Criminal Code Bill has been introduced; the Bankruptcy Law Amendment Bill has been introduced in the Lords by the Lord Chancellor. Mr. Solater-Booth, in his usual heavy manner, has brought in a hapless Valuation Bill; supplemented a few weeks later by a not less sickly County Boards Bill. The Corrupt Practices Bill has also been brought in; and, as far as the list recited by the Chancellor of the Exchequer on the opening night is concerned, there remains yet the Workmen and Employers Bill, the Public Works Loan Bill, and the two trifling pieces of legislation with which Ireland and Scotland were to be satisfied—to wit, the Grand Jury (Ireland) Bill and the Poor Law (Scotland) Bill. In addition, the Budget has been laid before the House, the various statements on introducing the Estimates have been made, and in the Army Estimates, at least, some votes have been taken.

Thus we have jogged along, and thus we are likely to proceed till the end of the session. The bills I have named are not constructed upon principles likely to move an assembly to manifestations of passion. As the Chancellor of the Exchequer explained when bringing in his Budget, he belongs to a Government which do not like "heroic legislation." It must be admitted that, with a single exception, there is no trace of heroics in any of the Government bills now before Parliament. The exception is, or rather was, the Mutiny Bill, to which a very curious history pertains. It will not be forgotten that the approach of the session was heralded by a striking announcement made by the *Times* to the effect that a new Mutiny Bill was in preparation which would do away with the great inconvenience of Her Majesty's Government having to come before Parliament every session to ask for a vote of men and money. The loyal equanimity of the *Times* was in no wise ruffled by this announcement. The country, however, was considerably moved, and there presently appeared reassuring statements. When the bill came before the House it was found that there was nothing to this precise effect in its clauses. But, oddly enough, there appeared a certain clause which distinctly varied the relations of the Queen, the army, and Parliament in a manner that could not be pleasing to Englishmen of constitutional principles. Sir Alexander Gordon—his perceptions quickened by his surroundings in that part of the House where he has recently taken up his seat—discovered this blot in the bill, and gave notice of an amendment. This was to have been debated on Monday week; but at the last moment the Government shrank from the encounter, and once more protested that it was all a mistake; that the malign intention attributed to them, though it might have some support in the phraseology of the bill, had none in fact; and that they would willingly make any necessary alteration. This was done, and there the matter ended. But, as I said before, the whole thing forms a very curious episode.

The Criminal Code Bill is not likely to raise any discussion except that inevitable among the lawyers, who instinctively take sides, and delight in the luxury of arguing in cases where they hold no brief. The bill has of

course nothing to do with politics, and has had the great advantage of the supervision of the great lawyer who is now Mr. Justice Stephen. The Bankruptcy Law Amendment Bill is a measure which, in one form or another, has been before the House for many sessions, and there is a general desire to have it finally dealt with. The Corrupt Practices Bill is one eminently characteristic of the genius of the Government. Sir Charles Dilke aptly described it on the night it was brought in as "a very small bill on a very great subject." It potters round all debatable points, and endeavours to please everybody, with the usual fatal result. It will be subjected to very severe handling in committee, and, should it become law, will assume a different shape from that in which it was introduced. The County Boards Bill, which was also handicapped at its birth by the serious disadvantage of Mr. Solater-Booth's parentage, is one of the most miserable pieces of legislation introduced even by the present Government. In this respect also the Ministry have had the advantage of former experience. The reform of county boards has formed a subject of debate, and occasionally of attempted legislation, in every session of the present Parliament. If Mr. Solater-Booth does not know what the public want, and what it is best they should have, it is not for lack of counsel. The result of his, doubtless attentive, study of the subject has been to create a condition of hopeless flabbiness. The bill of last session was weak enough, but the present one is emasculated to a degree that makes its early death a certainty.

Apart from these Government measures, many of the bills which private members annually bring in have been introduced, discussed, and disposed of. The Burials Question has received a significant amount of attention. Two new Daniels have come to judgment, one from the Conservative benches, and the other from below the gangway, on the side where Mr. Osborne Morgan sits. Mr. Balfour's bill was interesting, chiefly because it was an attempt made by a Conservative—and a highly intelligent Conservative—to settle the question. That it was conceived in a liberal spirit was indicated by the fact that its rejection was moved by Mr. Beresford Hope, and that Mr. Grantham talked it out. A week later, Mr. Monk brought in his preposterous bill, which, after an important discussion, was rejected by 160 votes against 129—the division being regarded as practically a vote on Mr. Osborne Morgan's bill, and its result as a decision in its favour. The County Franchise resolutions, introduced, as usual, by Mr. Trevelyan, received exceptional attention from the fact of Mr. Lowe's uncompromising opposition, and his solemn declaration that, for all wise men, the book of Parliamentary reform is for ever closed. The motion in favour of Women's Suffrage has received a rebuff more than customarily curt; whilst, on the other hand, Sir Wilfrid Lawson, cunningly disguising his Permissive Bill under the form of an abstract resolution, secured a larger following than he has hitherto received.

For the rest, the nights of the session have been a series of attack and defence centred round the foreign policy of the Government. A variety of wars has opened up much diversity of criticism, culminating in the great debate on the affairs in Zululand, when Lord Beaconsfield's Government received in the division lobby the first really serious check it has met with since it came in with a triumphant majority in 1874.

OUR KAFFIR WARS.

(From a Correspondent.)

Writing last year Captain Aylward, in his work on the Transvaal, indicated that South Africa would be a burning question for the British taxpayer in the summer of 1879. That period of time has not yet arrived, but already the question has come home to the aggrieved individual aforesaid in an unpleasantly novel and alarming manner. In spite of instructions from home, Sir Bartle Frere has initiated an aggressive war on the Zulu nation which already represents an expenditure of a million and a half, and which, before it is fought out to the bitter end, will occasion the expenditure of a much larger sum. In a time of unexampled commercial distress, when thousands of homes have been made desolate; when tender and delicate women who have been nursed in luxury and comfort have been deprived of their daily bread; when grey-haired old men have found themselves after the struggle of a life made paupers; when the most the majority of us can do is to meet the inevitable expenditure of the passing day—we are committed, in accordance with the Imperial instincts of officials in high quarters, to a warlike policy of which none can tell the

result or calculate the cost. This, alas! is no new thing where our South African colonies are concerned.

A war is begun by a blundering ruler, or in accordance with the wishes of interested parties, and the ignorant public at home has to pay the bill. Sir Arthur Cunynghame, in his last work, expresses the hope that for the Kaffir wars which were in existence when he was at the Cape the British taxpayer will not have to pay. Nevertheless 344,000*l.* are put down by the Chancellor of the Exchequer for the Transkeian war. Mr. Trollope goes a step further, and plainly shows that the colonist, whether as farmer or labourer or trader, is much better off than men of the same class at home, and that it is unjust we should be taxed by an immense military expenditure for their benefit alone. And yet in the Cape it is estimated that the cost of our war with Cetewayo will be not less than twelve millions.

It is to be questioned whether we as a people have been pecuniarily benefited by South African colonies. They offer no such advantages as a field of emigration as New Zealand or Canada or Australia. The emigrant is afraid of a Kaffir war, and he goes elsewhere. If the colonists had to pay for their own wars we should have had fewer of them, and by this time they would have been in a much more flourishing condition. Nor should we have been trembling, as we have of late, lest any morning we might hear the Zulu army had marched into Natal and had not left a white man alive to tell the tale of the terrible tragedy that ensued. I maintain there will be no end to these Kaffir scares and Kaffir wars so long as the men and money of the mother country are so employed, and so long as the colonial governors are allowed to rush into war. If a man goes to live in South Africa he should do so with the feeling that he runs a certain risk, and that knowledge would make him live on good terms with the natives. High interest, as the late Duke of Wellington is reported to have said, means bad security. In a similar way, we may say, cheap land means bad security; and the farmer who buys the freehold of his farm in Natal for less than the rent he has to pay for it at home cannot expect to be as secure in purse or person as a farmer in the Weald of Kent.

In 1811 was our first Kaffir war. It was waged on our part in the most cruel manner—no quarter was given by the white man—no prisoners taken—all were slaughtered till the Kaffirs were driven backwards and eastwards across the Great Fish River. In 1819 we had another fight, as was to be expected. Wars lead to wars. What the sword wins, the sword only can retain. Lord Charles Somerset, who had Imperial ideas of the most pronounced character, took it into his head to elect Gaika as the sole head of Kaffirland, when in reality the paramount chief was Hintza. In 1818, by seizing the wife of one of the latter's chief councillors, and other aggressive acts, Gaika drew upon himself the enmity of his superior, and was defeated in a fierce battle with great slaughter. After the defeat, Gaika appealed to the British Government to assist him, not in bringing about a reconciliation, but in making war on his enemies. Accordingly a powerful force of regular troops and armed colonists, to the number of 3,352 men, under Colonel Brereton, was despatched to fight on behalf of this wretched savage. The reward of their valour consisted in more than 30,000 head of cattle, of which 21,000 of the finest were given to the colonists and the rest to Gaika. As a natural consequence the plundered tribes, rendered desperate by famine, crossed the Fish River in great numbers, drove in the small military posts, and compelled the border colonists to abandon their dwellings. Additional troops were sent to the frontier, and a plan was formed for the re-invasion of Kaffirland. But before that plan was carried out the Kaffirs, to the number of 9,000, led by Makanna, attacked Grahamstown, and would have taken it had not the leader, in accordance with the custom of the heroes of his country, sent a message overnight to inform Colonel Willshire, the British commandant, that he would breakfast with him next morning. This gave the British time to prepare, and the result was 1,400 Kaffirs were left dead on the field. After this Colonel Willshire and Landdrost Stockenström advanced into the enemy's country, carrying fire and slaughter everywhere. At length Makanna, to obtain better terms for his people, freely surrendered himself into the hands of the English; but this act had no effect on the latter, who proceeded to drive away the Kaffirs and to annex 3,000 square miles of fertile territory.

The Kaffir, of course, became more incensed

against us than ever. He saw his lands taken away, and an inferior chief placed, as it were, in power. For a while, however, we had no regular fighting, only occasional brushes in consequence of cattle stealing, real or pretended. There is a foray recorded in the Cape Government Gazette of 1823 as a very meritorious affair. At daybreak on the 5th, Major Somerset, having collected his force, passed with celerity along a ridge, and at daylight had the satisfaction of pouring into the centre of Makanna's kraal with a rapidity that at once astonished and completely overset the Kaffirs. A few assegais were thrown, but the attack was made with such vigour that little resistance could be made. *As many Kaffirs having been destroyed as it was thought would evince our superiority and power*, Major Somerset stopped the slaughter, and secured the cattle to the amount of about 7,000 head.

Strange to say, this mode of impressing the Kaffir with the fact of our superiority and power only made matters worse, and the commissioners of inquiry had to report, in July, 1825, that the annexation had entailed expenses upon the Government and sacrifices upon the people in no degree compensated by the acquirement of the territory which was the object of it. A similar remark may be made at the present time; for, as soon as a colony gets strong enough, its first proceeding is to fight the mother country with a hostile tariff. It seems then, as now, nothing was easier than to get up a *casus belli*. Mr. Thomas Baines, the great African traveller, illustrates in an amusing manner what is meant by justice to the native by some of our colonists. "I was speaking to a friend," he writes, "respecting the new discoveries, and we both agreed that it would be wrong to make war upon the natives and take the gold-fields away from them." "But," said my friend, "I would work with foresight. I would send cattle farmers to graze their herds near the borders, and the Kaffirs would be sure to steal them; but, if not, the owner could come away, and he could even withdraw his herdsmen and let them run night and day, then the Kaffirs could not resist the temptation. We could go in and claim the stolen cattle, and, if the Kaffirs resisted and made war, of course they would lose their country."

Our next Kaffir war was, as were all our Kaffir wars, discreditable to ourselves. The war was not only, writes Mr. Trollope, bloody, but ruinous to thousands. The cattle were of course destroyed, so that no one was enriched. Of the ill blood then engendered, the effects still remain. Three hundred thousand pounds were spent by the British. But at last the Kaffirs were supposed to have been conquered, and Sir Benjamin D'Urban supposed to be triumphant. Lord Glenelg himself declared that the Kaffirs had "ample justification." It seems to an impartial observer that the war was entirely brought about by the English. After his expulsion from the Kat river, Macomo, the son of Gaika, retired to the banks of the Chumie, but so far from instigating his people to plunder the colony, he appears to have done his best to restrain them. On that head we have abundant testimony, but it suited the Colonial Governor to have him and his brother Tyalie removed, and removed they were under really aggravating circumstances. Our own soldiers did their work well, and we have graphic pictures of burning villages, ruined cultivations, and people driven away like wild beasts. The chief was sulky, writes Colonel Wade, and well he might be. Another cause of the war was the frontier system, which constantly led to collisions with the natives. As the Chief Tyalie declared, "every year a commander comes, every week a patrol comes, every day farmers come and seize our cattle." It was then the infuriated natives swept over the colony, to be in turn driven back. The murder of the great chief Hintza appears to have been an extraordinarily brutal one. "It is stated to me," writes Lord Glenelg, "that Hintza repeatedly cried for mercy, that the Hottentots present granted the boon, and abstained from killing him; that this office was then undertaken by Mr. Southey, and that then the dead body of the fallen chief was basely and inhumanly mutilated."

Under Sir Peregrine Maitland we had a fourth Kaffir war. Almost his first act was to commit an unpardonable sin in Kaffir eyes—the erection of a fort in their territory. As they said in their own expressive language, the new chief smelt of war, and war soon came. A Kaffir stole an axe; he was sent to Grahamstown to be tried at the Circuit court. The chief Tola said that was contrary to the treaty that all such offences were to be tried at Fort Beaufort. The plea was in vain—the man

was sent; an attempt was made to rescue him, and a Hottentot policeman was shot. At once the English took the field to avenge the insult in blood.

In 1850 the fifth Kaffir war arose, and the inhabitants of one advanced military village after another were murdered. This went on for nearly two years, but was at last suppressed by dint of hard fighting. It cost Great Britain, wrote Mr. Trollope, upwards of two millions of money, with the lives of about four hundred fighting men.

Our Natal territory cost us a little war initiated by Sir George Napier in 1841. At first the war went very much in favour of the Dutch. Then a larger force came, and the Dutch succumbed to numbers. It was not, however, till 1843 that the twenty-four still existing members of the Volksraad declared Her Majesty's Government to be supreme. This led to our little war with King Langalibalele—who is now living, after a good many lives had been lost, near Capetown at an expense to the Government of £500 a year. In England it was felt that the chief had been unfairly used, the trial was adjudged to have been conducted with over-strained rigour, and the punishment to have been too severe. There would have been no war at all had it not been for the blunders of mischievous go-betweens.

And now once more we are at war, and a cry has been raised for the extermination of the whole Zulu race; and when that is over, there will be fresh hordes of hostile natives to be fought, new lands to be annexed, a scientific frontier to be gained, and the colonists will make fortunes out of the millions thus spent. I ask in sorrow, How long is England to be strained and denuded of men and money for these costly wars? Surely it is a reproach alike to the Christianity and statesmanship of our time that we have not yet hit on a more excellent way.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Here is a problem. The two most intellectual cities in Scotland are Edinburgh and Aberdeen. In each there is a famous university, and the people are vastly proud of their own culture and intelligence. Well! School Boards have just been elected in both, and Edinburgh has placed the crown upon the Rev. W. Balfour, of Holyrood, while Aberdeen has exalted to its first place Professor Robertson Smith! Mr. Balfour, who has distanced all competitors in "Edina's darling seat," is a Free Church minister of the very narrowest type, an anti-Unionist, a follower of Dr. Begg, a Tory of the Tories, a bitter anti-Liberationist. Mr. Smith, at whose feet the Granite City has cast its ballot papers in prodigal profusion, is another Free Church minister, but of a sort so advanced that the General Assembly is about to consider whether it can continue to maintain him in his office. The problem here suggested is this: What light do these elections throw on the state of feeling and opinion in Scotland? Is Edinburgh going back into the mist, and is that a sign of the growth of Mediaevalism in the North? Or is Aberdeen going forward into the wilderness, and is that an indication that the Scotch are moving again toward a new Promised Land? I don't presume to suggest an answer. But I may mention what some think a more likely theory than either—namely, that the results named are due to the inherent absurdity of the cumulative system of voting, which allows, in all cases, the odd candidate to go to the top! Fifty plumpers can at any moment triumph over 500 individual men.

Dr. Begg has published a letter to Lord Beaconsfield on the state of the country. It is a characteristic letter. Nobody can doubt its genuineness or authenticity. Its anecdotes alone are enough to prove its authorship. But, alas! it supplies evidence all too conclusive that the hand that wrote it has lost its cunning. The doctor is not well. He will never again mingle as formerly in the thick of the battle. But he retains his old love for intermeddling in the affairs of the nation, and in the quietude of his own study he has been preparing what he, doubtless, expected would be received as the manifesto of a Nestor, the last utterances of an experienced chief. It is a pity that some of his friends did not advise him against publication. The pamphlet has fallen almost flat upon the public ear. And no wonder, for, besides that it is feebly written, it contains so much that is preposterous that no Whig or Tory statesman would listen to many of its suggestions for a moment. For example, it is strongly in favour of Home Rule; and, in fact, Conservatism and Radicalism are so mixed up together in it that the bane and the antidote are

presented side by side. I need not say it is intensely pro-Establishment.

Ever since Principal Tulloch was elevated to the chair of the General Assembly he has been fighting desperately for the cause of the Scottish Establishment. Formerly he was sweet-tempered and mild-spoken. Moving in those higher circles where literary men and philosophers congregate, he showed himself able to treat those who differed from him with the calm consideration of a superior person. Now, however, he foams at the mouth whenever he has occasion to refer to Dissent, and the most vituperative writing which has recently appeared on his side has been all from his pen. You will recollect a bitter article which appeared some time ago in *Blackwood*; but there he was so far under control. On his own barn floor, he is free to speak as he likes. I am sure that those who read the article on English Presbyterianism which is published in the April number of his *Church's Record* will agree with me when I say that nothing more disgraceful has been given in such a place since its first establishment. It is a wild and passionate cry to this effect, that the Established clergy of Scotland have hitherto been grossly maligned—that in reality they are a set of wise-hearted cultivated Christian men who are entitled to the admiration of the world—and that all Free Churchmen and others are a set of *cads* whom it is a high condescension on the parts of such individuals as Dr. Tulloch to notice.

I see that the Principal has been appointed editor of *Fraser's Magazine*. I am glad of that as evidence that his mind is still retaining some of its pristine vigour. For his silly and bumptious style of talking has raised serious doubts in many minds as to whether it is possible he can really be mentally "the man he was."

Dr. Harper is dead. He was Principal of the United Presbyterian Theological Seminary. He was a good man and a sound theologian, but he has never written anything to show the world that he had any special gifts or learning. Nevertheless he will be missed—a marked figure in many ways. He was eighty-five years of age.

THE RITUALIST SERVICES ON GOOD FRIDAY.—The observance of what is technically termed the "three hours" as a special service for Good Friday has become so general in the London churches that it seems to have fallen regularly into its place as a part of the modern recognition of the day. One of the main features of this arrangement is that there is a constant succession of services, and that in the intervals the buildings are open for use for private prayer. At St. Paul's Cathedral, despite the protest of the Secretary of the Working Men's Protestant League, the three hours' service was held, not only without interruption, but in the presence of a large and reverent congregation, and it was noticeable, not only that many working men were present, but also that men of all classes of society formed a decided majority in the assembly. The addresses were given by Mr. V. S. S. Coles, a country clergyman who has frequently preached in the Cathedral; and he delivered what was practically a series of short, pithy sermons on the seven last words from the cross. The addresses were separated by brief intervals for private prayer. The open air services known as "The stations of the cross" were held in several of the parishes served by Ritualists, a noticeable effort to induce the people to take part in them having been made at St. Stephen's, Lewisham, where a little book containing the hymns to be sung was previously left at each house in the streets which the procession passed through. In a number of churches oratorios were given in the evening. In the more advanced Ritualist churches the altars were quite bare, and in some instances the clergy wore only black cassocks. An extreme and, to ordinary churchgoers, unintelligible service, resembling the *tenebræ* of the Church of Rome, was held late at night at St. Michael's, Shoreditch.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN GENERAL DEBILITY.—In cases of debility and defective nutrition, the use of this celebrated Oil has been attended with remarkably beneficial results. Mr. Rowland Dalton, District Medical Officer, Bury St. Edmunds, writes:—"In giving my opinion of Dr. de Jongh's Light-Brown Cod Liver Oil, I have no hesitation in saying that I have not the slightest confidence in any other kind. The effects of Dr. de Jongh's Oil are sure and most remarkable, especially in that broken-down state of health and strength which usually precedes and favours tubercular deposit; and I never recommend any other sort. The Oil I have had from you was for my own use, and it has certainly been the only means of saving my life on two occasions; and even now, when I feel 'out of condition,' I take it, and like it, unmixed with anything, as being the most agreeable way. I could wish that Dr. de Jongh's Oil would come into general use, and entirely supersede the Pale and other worthless preparations." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half pints, 2s. 6d., pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

GALILEO GALILEI.*

A melancholy interest is attached to the great work before us. The young author, a son of Field-Marshal Wilhelm von Gebler, of the Austrian army, was born only in 1850. After enlisting as a private in the 4th Dragoons he rose to the rank of lieutenant, but soon became disqualified from his official duties by an over-exertion in their performance. Thereafter he devoted himself exclusively to literary studies. Galileo fascinated him, and year after year was devoted to the accumulation of materials for a new life of the great astronomer. It may be said that he was more successful in this than any preceding author. In the prosecution of his researches, he spent, in 1877, fourteen hours a day, for ten weeks, in the Vatican library, carefully examining all the MS. relating to Galileo, and especially the famous "Acts of the Inquisition," from which extracts are given in this volume. In the midst of additional labours upon the same subject he suddenly succumbed to a fatal disease, and died in September, 1878—scarcely six months ago—only twenty-eight years of age. It may be said of him that few men, in such a short period of life, have raised themselves to higher literary eminence, or have left to posterity a more valuable literary legacy.

This book is a monument of patient industry and critical sagacity. The author has exhausted all the materials relating to Galileo's life; he has added largely to our accurate knowledge of the man and his works; he has dealt with them with a profound sense of responsibility, and, as well as we can judge, has not allowed himself to be carried away by any partisan or sectarian prejudices. A strong evidence of his candour is shown by the fact that, after his examination of the celebrated Vatican MS., he unreservedly withdrew a previously expressed opinion concerning it, and revised his work accordingly.

The great facts of Galileo's life are well enough known, although some of them have been strangely misrepresented. Born at Pisa of a noble family, on the 10th February, 1564—the same day, as the author reminds us, that Michael Angelo died—he gave early indication of the possession of remarkable abilities. He cultivated the classics, he made himself master of drawing and music, but his interest was chiefly absorbed in mechanics. He was intended for the medical profession, but at the age of seventeen he began disputing the soundness of Aristotle's theories, and at twenty was found altogether neglecting medicine for mathematics—then a comparatively despised science. The result was an abandonment of medicine for mathematics and physics—the two instruments of knowledge by which, in the future, he was to move the world. Early in life he was marked as a heretic, for what could be expected from any one who rejected the authority of Aristotle? However, influence procured him the chair of mathematics in the University of Pisa, the annual remuneration of which was 13*l.*, to which he added something by giving private lessons. During this period he wrote his first great work, "De Motu Gravium," on the laws of gravitation, having previously, as a student, discovered the isochronism of the vibrations of the pendulum. His familiar experiment, made from the Leaning Tower of Pisa, upsetting Aristotle's dictum that the rate at which a body falls depends upon its weight, was made during his Pisa professorship. Pisa, however, soon became untenable for him, but after a brief period he was appointed by the Venetian Senate in 1592 to the Professorship of Mathematics at Padua, where his brilliant lectures soon earned for him almost a European reputation. Here his versatile and vigorous mind found full scope, and his pen enriched the knowledge of many branches of science. We need not detail these, but proceed at once to the stand he took on the Copernican system.

It is clear that Galileo endorsed the truth of the Copernican system early in life. In a letter of 1597 to Kepler, which is quoted by our author, he says that he "has been for many years an adherent of the Copernican system," and had collected many arguments in its favour, that he feared to publish them lest he should share "the fate of our master," who had become "an object of ridicule and scorn." Our author says upon this:—

Galileo was not to be induced to bring his convictions to the light yet, a hesitation which may not appear very commendable. But if we consider the existing state of science, which condemned the Copernican system as an unheard of and fantastic hypothesis, and the religious incubus which weighed down all knowledge of nature

irrespective of religious belief, and if, besides all this, we remember the entire revolution in the sphere both of religion and science involved in the reception of the Copernican system, we shall be more ready to admit that Galileo had good reason to be cautious. The Copernican cause could not be served by mere partisanship, but only by independent fresh researches to prove its correctness, indeed its irrefragability. Nothing but the fulfilment of these conditions formed a justification, either in a scientific or moral point of view, for taking part in overturning the previous views of the universe.

Before the powerful mind of Copernicus ventured to question it, our earth was held to be the centre of the universe, and about it all the rest of the heavenly bodies revolved. There was but one "world," and that was our earth; the whole firmament, infinity, was the fitting frame to the picture, upon which man, as the most perfect being, held a position which was truly sublime. It was an elevating thought that you were on the centre, the only fixed point amidst countless revolving orbs! The narrations in the Bible, and the character of the Christian religion as a whole, fitted this conception exceedingly well; or, more properly speaking, were made to fit it. The creation of man, his fall, the flood, and our second venerable ancestor, Noah, with his ark in which the continuation of races was provided for, the foundation of the Christian religion, the work of redemption—all this could only lay claim to universal importance so long as the earth was the centre of the universe, the only world. Then all at once a learned man makes the annihilating assertion that our world was not the centre of the universe, but revolved itself, was but an insignificant part of the vast, immeasurable system of worlds. What had become of the favoured status of the earth? And this indefinite number of bodies, equally favoured by nature, were they also the abodes of men? The bare possibility of a number of inhabited worlds could but imperil the first principles of Christian philosophy.

Galileo did not publish yet, but he pursued his investigations. The discovery of the telescope at this period gave him a new impetus. Having heard that there was such an instrument, he reflected how it could be made, soon succeeded, and immediately began to search with it the heavenly bodies. The effect of the astonishing discoveries which followed—then for the first time made known to man—can hardly now be imagined. No wonder that Galileo should have become engrossed with them; no wonder that his popularity and his unpopularity should have equally increased with them! His fame had become gigantic; but in that proportion did envy and malice and all uncharitableness pursue him.

Herr von Gebler is undoubtedly right in judging that the step which Galileo took after this was the fatal step of his life. He had been professor at Padua for twenty years, generously treated by the great Venetian Republic. In 1610 he accepted an invitation from Cosmo II. to the post of first mathematician and philosopher to the Grand Duke of Tuscany and to the University of Pisa. The author says:—

Notwithstanding all the great advantages which this new post secured to him, it was a very bad exchange for Galileo from the free republican soil to the doubtful protection of a princely house which, although very well disposed towards him, could never offer so decided an opposition to the Roman curia as the Republic of Venice. It was indeed the first step which precipitated Galileo's fate. In the Venetian Republic full liberty of doctrine was really enjoyed, in religious Tuscany it was only nominal. In Venice politics and science were secure from Jesuitical intrigues; for when Pope Paul V. thought proper to place the contumacious Republic under an interdict in April, 1606, the Jesuit fathers had been compelled to quit the soil of Venice "for ever." In Tuscany, on the contrary, where they felt quite at home, their influence weighed heavily on everything affecting their own interests, and especially therefore on politics and science. Had Galileo never left the pure, wholesome air of the free city for the stifling Romish atmosphere of a court, he would have escaped the subsequent persecution of Rome; for the Republic, which, not long before, had been undaunted by the Papal excommunication of their doge and senate would assuredly never have given up one of its university professors to the vengeance of the Inquisition.

We follow Galileo's career after this, every thread of which is unravelled by the author with surpassing clearness and exactitude, with a fascinated interest. He went to Rome, where he had a triumphant reception. Here, with charming but fatal simplicity, he expounded his discoveries; exciting, however, equal astonishment and anger. It began to be asked whether these discoveries, supporting, as they did, the Copernican theory, denied the Bible. If they did—and it was held that they did—what fate did not their author deserve? Galileo was warned, but paid no attention to the warning. On the contrary, he did not hesitate to point out, in his celebrated letter to Castelli, how the Scriptures could not be an authority on scientific matters, and that if they appeared to contradict the truths of nature, the interpretation of Scripture must be altered. His lofty exposition of the relations of these two revelations of the mind of the Almighty may be read to this day with reverence. Nothing of value has been added to it since, and it is as appropriate now as it was then. But he had provoked a dangerous discussion. Priests began to preach against him. Mathematics were denounced as "an invention of the devil." He, too, was denounced to the Inquisition, which at once took measures to collect evidence against him. Upon this he wrote an admirable defence of the Copernican

system and examined the Scriptural argument, in which he had the simplicity to say that "professors of theology should not assume authority on subjects which they have not studied"; at the same time inviting well-informed theologians to study the system. He followed this up in 1616 by a visit to Rome—which the author proves to have been perfectly spontaneous, and not, as has been stated, taken by the command of the Inquisition. His letters from Rome show that he now felt great anxiety concerning his position, which he endeavoured to improve by repeated expositions of the heretical theory—the very last thing, in one sense, that he ought to have done. The incensed Inquisitors accordingly took immediate steps against him. The Qualifiers of the Holy Office were ordered to examine Galileo's statements. They made short work of them. The statement that the sun was the centre of the world was denounced to be "false and absurd philosophically, and formally heretical, inasmuch as it expressly contradicts the doctrines of Holy Scripture in many passages," while the proposition that the earth is not the centre of the world, and is not immovable but moves, and also with a diurnal motion, was declared to deserve the like censure in philosophy, and "as regards theological truth at least erroneous in the faith."

We come to the next stage in this first trial of Galileo. The author quotes the following from the Acts of the Inquisition in the Vatican MS.

Thursday, 25th February, 1616. The Lord Cardinal Mellini notified to the Reverend Fathers the Assessors and the Commissary of the Holy Office, that the censure passed by the theologians upon the propositions of Galileo—to the effect particularly that the sun in the centre of the world, and immovable from its place, and that the earth moves, and also with a diurnal motion—had been reported; and His Holiness has directed the Lord Cardinal Bellarmine to summon before him the said Galileo, and admonish him to abandon the said opinion; and in case of his refusal to obey, the Commissary is to intimate to him, before a notary and witnesses, a command to abstain altogether from teaching or defending this opinion and doctrine, and even from discussing it; and if he do not acquiesce therein, that he is to be imprisoned.

Next to this comes a document the precise value of which has been greatly discussed. It is dated the next day. As it is the most important of all the documents, we quote it, too, as our author gives it,—

Friday, the 26th.—At the palace, the usual residence of the Lord Cardinal Bellarmine, the said Galileo having been summoned and brought before the said Lord Cardinal, was, in presence of the Most Revd. Michael Angelo Segnezio, of the order of preachers, Commissary-General of the Holy Office, by the said cardinal warned of the error of the aforesaid opinion, and admonished to abandon it; and immediately thereafter, before me and before witnesses, the Lord Cardinal Bellarmine being still present, the said Galileo was by the said commissary commanded and enjoined, in the name of His Holiness the Pope, and the whole congregation of the Holy Office, to relinquish altogether the said opinion that the sun is the centre of the world and immovable, and that the earth moves; nor henceforth to hold, teach, or defend it in any way whatsoever verbally or in writing; otherwise proceedings would be taken against him in the Holy Office; which injunction the said Galileo acquiesced in and promised to obey. Done at Rome, in the place aforesaid, in presence of Badino Nores, of Nicotia, in the kingdom of Cyprus, and Augustino Mongardo, from a place in the Abbey of Rottz, in the diocese of Politianeti, inmates of the said cardinal's house, witnesses.

The question that has been raised as to this, is—Did this proceeding ever take place? Was Galileo enjoined not to "hold, teach, or defend" this Copernican doctrine "in any way whatsoever, verbally or in writing," and did he "promise to obey"? Was there this "absolute prohibition"? Our author holds, and gives conclusive reasons for showing, that this never took place, that the whole thing was an invention, but invented at the time in order to be afterwards used—as it was used—with fatal effect, for it was the "pole and axis" used by the Inquisition in the trial of 1633, when the evidence proved that Galileo clearly knew nothing of such a proceeding! It was only in 1870 that this document began to be suspected; our author shows its true value, and his critical examination of it throws the most original and valuable light on the character of Galileo's final condemnation. Without this, Galileo was to "renounce" the opinions of Copernicus, as proving "established fact," but he might retain them as "hypothesis." All his subsequent history is explainable only on this theory. The conclusion is—

1. Galileo did not receive any prohibition, except the Cardinal's admonition not to defend nor hold the Copernican doctrine. 2. Entire silence on the subject was therefore not enjoined upon him. 3. The second part of the note in the Vatican MS. of 26th February, 1616, is therefore untrue.

Galileo's history, for seventeen years, was a comparatively quiet one, devoted to other matters of science—tides and comets. The astronomer still enjoyed high favour with the Pope, but then he wrote another book, in which he said more than ever about the Copernican system. It was the famous "Dialogues," in which one

* *Galileo Galilei and the Roman Curia.* From Authentic Sources. By KARL VON GEBLER. Translated, with the sanction of the Author, by Mr. GEORGE STURGE. (C. Kegan Paul and Co.)

controversialist, "Simplicatus," attacks, and two defend it. As everybody knows, but not so much in detail as is shown in these pages, the work was authorised to be printed by the Censor. It was printed, and then the storm arose. There is ground for believing that the sudden anger of Urban VIII. was excited by the suggestion that "Simplicatus" was meant for himself. Galileo was now summoned to Rome by imperative command of the Inquisition. How he temporised, how he tried to avoid it, how he pleaded his old age and his many infirmities, is a painful story. He went at last under the threat of excommunication. And then?

This chapter of Galileo's life has never been accurately written until now. The whole scene is placed before us by the author, who had the original documents before him for days. It compels us to revise much of our knowledge—or our ignorance. Was Galileo not kept for months and months in the dungeons of the Inquisition? Was he not tortured? Was he not manacled? Were not his eyes put out? Did he not make that heroic exclamation, "But still it moves"? Let truth prevail! none of these things happened. These are the legends:—

According to these legends, Galileo languishes during the trial in the prisons of the Inquisition; when brought before his judges, he proudly defends the doctrine of the double motion; he is then seized by the executioners of the Holy Office, and subjected to the horrors of torture; but even then—as heroic fable demands—he for a long time remains steadfast; under pain beyond endurance he promises obedience, that is, the recantation of the Copernican system. As soon as his torn and dislocated limbs permit, he is dragged before the large assembly of the Congregation, and there, kneeling in the penitential shirt, with fierce rage in his heart, he utters the desired recantation. As he rises he is no longer able to master his indignation, and fiercely stamping with his foot, he utters the famous words, "E pur si muove!" He is therefore thrown into the dank dungeons of the dreaded tribunal, where his eyes are put out!

For the most part of the time that he was at Rome Galileo was lodged in the palace of the Ambassador of his country, who was his warmest personal friend. For twenty-two days altogether he was lodged in the Holy Office, where he occupied, with his servant, the handsomest apartments. The Act of Accusation threatened him with torture if he did not confess and recant; but there was no necessity. The old and feeble man was in a state of mental prostration and terror; he anticipated everything that he was asked to do, and was willing to sign anything whatsoever. No doubt the rack and perhaps the stake were in his imagination, but it is perfectly certain that no physical cruelty was used to him. It is equally certain that he left the Holy Office the day after he had signed his recantation (the original document with translation is given here), but he left it a prisoner for life. A prisoner? Yes, and in some respects used with inhuman want of feeling. But his first prison was the villa of his own patron, the Grand Duke of Tuscany; his second, that of his friend the Archbishop of Siena; his third and fifth (the last), his own house, a mile from Florence; his fourth, his own house in Florence. He was treated with a profuse generosity in comparison with the treatment that English Nonconformists, even later, received from the English Church. The Inquisition was infinitely the tenderer of the two. He lived under severe restrictions in some respects, which would not have been felt had they not been restrictions. They were made painful by his many maladies, terminating at last in total blindness, but although condemned to this at seventy years of age, he afterwards lived a life of incessant intellectual anxiety until 1642, when he died in the seventy-eighth year of his age. In 1757 Rome at last allowed persons to believe in the Copernican system, and in 1835 Galileo's works were removed from the Index!

It was a strange life; largely a noble one; largely also, a mean one. Herr von Gebler is right: Galileo was not altogether a "martyr." His devotion to the Church was too great for that, and—let it be confessed—he had not the moral courage. He commands our reverence and our pity, and these feelings, notwithstanding the refutation of some favourite myths, will be increased by the perusal of this most able and satisfactory work—the work of a ripe, if a young, scholar, who grasps all details with equal ease, and who has written a book which ought to be read with the most intense interest.

"CATHARINE OF SIENA."

One of the most remarkable things in the history of the Middle Ages is the appearance of characters of pre-eminent purity and devotion, whose career of disinterested activity, self-denial, and suffering shines out from the general artificiality and corruption like a sweet flower

* *Catharine of Siena: a Biography.* By JOSEPHINE E. BUTLER, Author of "A Memoir of John Grey, of Didston," &c. (Dyer Brothers.)

among wild and unhealthy weeds. Savonarola is one of these; St. Francis of Assisi a second; and St. Catharine of Siena may be named as a third. And yet, so potent is the spirit of an age that all three may be said to reflect it at once in the attention to minute and particular points—the straining of the mind after a certain literalism, and an attitude of over-constant self-repression, in testimony of abjuration of all that is properly of this world. In a general sense this may be said to lie in the very conception of the monastic life, and yet the clerical and monastic life of the age was that against which our typical three led a revolt. Their personal lives were an active protest against the general conception and character of the *professed* life to which they belonged. We read in Mrs. Butler's volume:—

But Catharine never raised a protest, it may be said, against false doctrine. Her efforts were directed solely to moral reformation, her attacks being chiefly aimed at the vices, worldliness, and ungodliness of the clergy. The same may be asserted concerning the earlier part of the career of almost all the great reformers of the succeeding centuries. Savonarola, Wycliffe, Huss, and Luther, each and all attacked in the first instance the immoral and irreligious life of the clergy, and denounced the practical abuses and corruptions of the Church. Like St. John the Baptist, they at first preached, "Prepare ye the way of the Lord, make his paths straight"; like him, they called upon all men to repent and put away their sins, in expectation of the salvation of the Lord, which was at hand. Thus did Catharine. She, like her countryman, Savonarola, clung firmly to the life which still remained buried amidst corruption, in the heart of the ancient tree, while she feared not to see the whole mass of the "rotten wood" cut away. It was only by degrees that the latter reformers were each led on to a wider view and a deeper insight, and were taught to perceive wherein the doctrine as well as the practice of the Church of Rome was based on error. But Catharine's life was short, her brief career was crowded with active ministrations. There was not room in it for much that she might have achieved, spoken, and written, had her life been prolonged, nor perhaps was the pause enough in her life to have made it possible for her to enter upon the grave and laborious task of doctrinal controversy and reform.

Nothing could be more characteristic of the times than the account we have here of the effect which Catharine's plainness of feature had in her acceptance by the elders of the sisters of the convent, who were, it appears, literally disinclined to welcome a beautiful woman as being merely a source of temptation and disorder; or the fact that a mere querulous suspicion, uttered by an ungrateful and unworthy recipient of Catharine's kindness, should afterwards have led to an actual charge against her of sin, of which she was compelled to make direct assertions of innocence. We must present the passage from the memoir bearing on the former point:—

On a second application being made by Lapa, the elders among the sisters replied, "If she be not too handsome, nor of a beauty so remarkable, we will receive her on your account and hers; but if she be exceedingly pretty, we shall be obliged to refuse, for we are bound to avoid the inconveniences that might spring from the malice of the men of the present period." After having conversed with Catharine herself, and observed the maturity of her thoughts and the strength of her purpose the fraternity decided to admit her. Catharine was not beautiful. We gather from the slight mention of her personal appearance, and from the bust and portrait of her executed by contemporary artists, that her face expressed, above all things, candour, sweetness, and vigour. Her countenance was frank and open as the day; she had a habit of looking straight at everyone she addressed; her forehead was broad and open, a little too receding for beauty, her hair and eyebrows dark brown, her eyes a clear grey or hazel, her nose was straight and extremely delicate, her chin and jaw strong and rather prominent; her smile is continually mentioned, a loving, gracious smile, which pervaded her whole countenance, lit up her eyes, and often broke into a joyous laugh. Her charm was not that of positive beauty, but of kindness, frankness, and grace. All her movements were full of native grace.

If ever a woman had a true call it was St. Catharine. She properly passed through three probations. First, when yet a mere child under the eye of her father, who was not a man likely to view any such mere fancy on his daughter's part with favour; then in her novitiate, for which she had so longed; and lastly, against the voice of nature, which strongly claimed her for the married life. For she was by no means a woman of a cold nature. She had to fight for her spiritual foot-ground; and this fact imparts a peculiar interest to Mrs. Butler's pages for all who will read them in the right spirit, and try to understand the woman and the work she did. From her infancy she was a *religieuse*:—

As soon as she could walk we are told she contracted a habit of wandering from home, a habit which developed on her maturer age, and which became the subject of many outward criticisms and of some inward questionings of her own heart. The little vagrant was so beloved, and her childish prattle was "so discreet and so full of grace," that her mother with difficulty kept her at home, and sometimes took alarm when the repeated announcement was made in the large family that "The baby is lost again." Before she could even speak plainly we are assured that "the people of the Contrada d'Oca found such consolation and sweetness in her society that she received the name of Euphrosyne, which means joy or satisfaction." "As soon as one conversed with her," says Raymond, "sadness was dispelled from the heart, vexations and troubles were

forgotten, and a ravishing peace took possession of the soul." Her smile, of which we hear so often throughout her life, was so bright and sweet that it "took souls captive." She smiled with her eyes as well as her lips, and her friends speak of an "ineffable joy that shone in her eyes." She possessed all her life a frankness of manner which disarmed all prejudice and dispelled reserves and fears; her nature was open and joyous, and her spirit truthful and clear as the day; she loved every living thing. Nature, beasts, birds, and flowers were very dear to her. Every man, woman, and child was to her a friend, a dear fellow creature, to be greeted without reserve, to be comforted, consoled, congratulated, pleaded with, or gently rebuked as one beloved of the common Father and redeemed by the precious blood of Christ.

Catharine's active labours in the plague at Siena alone might be taken to witness for the genuineness of her devotion and faith; but this was but a more prominent example of the good deeds which had so recommended her to the love of her own townsfellows. On this point Mrs. Butler says well:—

I have spoken of the favour and affection with which Catharine was regarded by her fellow-citizens; but this favour was the reward of her long perseverance in well doing, and of her own sweet, unflinching charity, extended during many years to her enemies as well as friends. The goodwill of society is easily and quickly won by those who maintain an amiable and harmless mediocrity in virtue; but those who are inspired and enabled to rise above the ordinary standard of excellence, or who step beyond the conventional limits of what is commonly esteemed becoming and consistent, run the risk of incurring more or less, for a time at least, the displeasure of society. Their sternness of virtue seems to rebuke the lower attainments of others; and it is more frequently among the pious and good that their critics and detractors are to be found than among the ignorant and erring multitude.

Catharine's personal influence was as remarkable as her devotion; and her love of nature came near to that of St. Francis. In one sense, she was no ascetic, and would have had as little sympathy for the secluded life of contemplation as the most consistent Protestant in our own day. Her influence was something wonderful. She exercised a power such as some crowned heads have failed to do; and her correspondents included some of the greatest of the time, while she never forgot the poor, and her letters to them bear marks of as great thought and care as these others. On this Mrs. Butler writes:—

In a secluded hermitage in Vallombrosa there dwelt a learnt Florentine who had retired from the life of the city to devote himself to the study of the Scriptures, and to writing. He was familiarly known as "John of the Cell"; he was advanced in years when he made the journey to Siena in order to converse with Catharine, of whom he had heard. He became her firm friend and ever-ready servant. He preserved to his death, and in spite of his life of seclusion, a sociable and merry temper, his manners were courteous, and his conversation witty and pleasant. The Florentines styled him the new Socrates, on account of his wisdom and independence of character. Many stories were told of his absence of mind; when engrossed in solving some deep mental problem he would stand with uncovered head for hours in the woods or on the highway regardless of the burning sun or falling dew. Catharine selected Old John of the Cell to carry many of her most important despatches to Rome and elsewhere. There being no postal communication in those days, Catharine was often exercised in mind concerning her many letter-carriers. John of the Cell was old but energetic, and his shrewdness, wit, experience, and reputation for learning, made him a fit and trusty messenger in negotiations with the Pope and other princes.

Mrs. Butler has accomplished with no little skill and discrimination the task of condensing into convenient compass the main facts of a remarkable life, which opens up, as it were, a window into the broader life of that period. And the author's analyses and comments are not only thoughtful, but show careful study and true comprehension of her subject in its many phases. And this is high praise. What is not a little remarkable is that a vein of Protestantism runs through the writings of this saint who was so devoted to her Church. Her life, like that of Savonarola, has a special meaning for us on this very account. A soul that lives near to God will always be able in the last resort to put authority in its own place, while respecting fully the ideal for which it stands. Thus it is that such lives have still lessons for us. Though belonging outwardly to an order that we can never sympathise with, they themselves claim our heartfelt reverence, and attest the truth that no form or outward distinction can divide the hearts of true believers in and true workers for God.

SIR A. MICHIE'S READINGS.*

Sir Archibald Michie has given us at once an entertaining and a useful book. Unlike some of the recent volumes about the Australian colonies, which were merely expanded emigration circulars, he knows how to impart something of literary interest, and to command a liberal curiosity. We observe with admiration his wide knowledge, his anecdotic humour, and

* *Readings in Melbourne.* By Sir ARCHIBALD MICHIE, Q.C., K.C.M.G., Agent-General for Victoria, and formerly Attorney-General for the Colony. (Samson Low and Co.)

his care for all the lighter graces of life. Clearly he could not but have exercised a happy influence on very mixed audiences by these readings; for he is comprehensive enough thoroughly to understand the more ordinary motives and minds, and yet he seldom fails to impart some little touch of finer sentiment, even though it comes accompanied with a dash of somewhat broad humour. These characteristics are admirably seen in his lecture on "Loyalty, Royalty, and the Prince's Visits"—in which the fullest justice is done to all legitimate developments of the principle, whilst some of its excesses are most laughably pointed out, and that not without side-glances at the foibles of his neighbours then being only too fully displayed. The temptations of princes and the abuses they have indulged in are treated with great effect and now and then with *naïveté*, but a vein of earnestness is not wanting.

Look (says he) at the manner in which this idol worship of princes commonly relaxes in, and sometimes even obliterates from, their minds not only a proper regard for the opinions of others, but even the ordinary virtues of gratitude, honesty, truth, and friendship. A prince too frequently comes to regard the world at large as a huge bank of pleasure, on which he may overdraw to any extent without his cheques being ever dishonoured. Why is a prince to have such a vulgar virtue as gratitude, when the mere fact of his accepting a service or benefit is, in the ethics of most courts, a quite sufficient acknowledgment and return of the service rendered? Look at the whole line of the Stuarts. Did ever a more hopelessly selfish, ungrateful set of men affront the moral sense of a nation? Even in the eyes of the apologist Clarendon, Charles the First was a man who knew no touch of real friendship for any human creature; he was true only when he could gain nothing by falsehood. The using of Strafford for the ends of his own royal will, or the signing of the death-warrant of Strafford when these ends miscarried, was equally justifiable and expedient for a "king's convenience."

And Sir A. Michie discusses with admirable tact the lapses of George the Fourth and others of that line, presenting really a most admirable argument, without too harshly forcing it, against all tendencies to personal government. In this light these pages well deserve to be read. Here is a sample of his lighter style:—

Now for the effect on the recipient of this kind of flattery. It evidently fosters an egotism so peculiar, and frequently of so morbid a character, that it very often assumes even the appearance of insanity. It puts kings and princes above and beyond those conditions and sanctions of social life which surround and wholesomely limit and control the pride and vanity of ordinary men. Upon the Emperor Alexander of Russia once being offered, when in England, a glass of wine from a servant in livery he started, it is said, as if he had trodden on a snake. The mischievous idiot King of Denmark, who married the unfortunate Caroline Matilda, the sister of our George III., among other royal recreations, used to amuse himself by ordering people to box with him. If they refused he punished them for disobeying the royal commands, and if they complied and hit him too hard he punished them for assaulting the royal person.

It is an almost gross rudeness in court etiquette to say anything to a royal person which can possibly imply that his health is liable to disturbance like that of ordinary flesh and blood.

In the "Table Talk" of Rogers, the banker poet, he describes the following amusing incident:—"Once, when in company with William IV.," says Rogers, "I quite forgot that it is against all etiquette to ask a sovereign about his health; and on his saying to me, 'Mr. Rogers, I hope you are well,' I replied, 'Very well, I thank Your Majesty; I trust Your Majesty is quite well also.' Never was a king in greater confusion; he didn't know where to look, and stammered out, 'Yes, yes—only a little rheumatism.'"

There is much of real insight in the first lecture on "Colonists, Socially and in their Relations with the Mother Country," to which the third lecture may in some respects be regarded as an appendix; and the chapters on "Victoria and its Resources" is really a complete and admirably-condensed epitome of the statistics and prospects of the colony; discussing leading interests, debt, public works, government, wages, religion, and morals, art, amusements, and so on, in such a style as those will read who are not intending emigrants, though to them it is almost a *sine quâ non*.

THE MONTHLY REVIEWS.

The *Contemporary* has two papers of a really practical import; one by Dr. Littledale on "The Professional Studies of the Clergy"; another by Dr. Clarke on "How to Make our Hospitals more Useful." There is a good deal of matter in the former which can have little interest for any but the clergy; but there is also much which shows the need of a thorough ecclesiastical reform. And we hope that the account given of the courses of study in the various colleges of the Established Church will receive attention from the heads of our Nonconformist colleges. There is one passage, too long to quote, on Experimental Theology, which we especially commend to the notice of our readers. Dr. Littledale complains of the lack of fervour and enthusiasm in our popular religious life. The Church produces no saints nowadays. The cause of this is to be found, he thinks, "in the pre-

valence of a defective and misleading theology . . . and in the neglect of that which is technically called 'experimental theology,' which means the practical application and realisation in daily life of the principles of mystical theology, itself concerned with the hidden, contemplative, and spiritual aspects of personal religion." He refers to our Puritan literature as being rich in this element; but he forgets to notice the influence which has been exerted on the religious spirit of this country by the experience-philosophy so growingly popular in this country since the days of John Locke. Men who hold strongly the doctrines of that school will never be mystics in theology. The article on "The Disenclosure of the Anglican Paddock" is ominous of the future of Establishments, but its scheme of comprehension is not one that can have any attraction for a Nonconformist, be he religious or political according to the writer's distinction. A paper on "Carnivorous Plants," by Ellice Hopkins, is a scientific essay, instructive and interesting as such, leading up to moral suggestions which the writer finds in Darwinism and Christianity alike. We cannot congratulate Mr. Buchanan on his poem, "The Battle of Isandula," but we can congratulate the editor on his "Contemporary Literary Chronicles." There is a charming bit of criticism on Matthew Arnold, which ought not to be stowed away in small print at the end of the magazine; and there is also a review of, with a quotation from, the poems of L. S. Bevington which will more than repay perusal.

In the *Fortnightly* Mr. Morley continues his vigorous attack upon Sir Bartle Frere, and in his "Further Remarks upon the Zulu War" seems to us to have made out a crushing case against those who originated and urged the war forward. The "Chapters on Socialism" by John Stuart Mill, are now complete, but the subject is not completed. It was left in a manifestly unfinished state, and is, in its present condition, most unsatisfactory. The conclusion is thus:—

Society is fully entitled to abrogate or alter any particular right of property which on sufficient consideration it judges to stand in the way of the public good. And assuredly the terrible case which, as we saw in a former chapter, Socialists are able to make out against the present economic order of society, demands a full consideration of all means by which the institution may have a chance of being made to work in a manner more beneficial to that large portion of society which at present enjoys the least share of its direct benefits.

This, we knew before, was Mr. Mill's view. What we did not know, and what we should like to know, is the direction which the economic reform to take. A lecture on "The Choice of Books," given at the London Institution by Mr. Frederic Harrison, is the most attractive paper in this number. Its subject is the misuse of books at the present time, and how best to know and to use good books. It is an exposure of the evil habit, to which so many are addicted, of neglecting great books from an incorrigible habit of reading the little books. The rebukes Mr. Harrison administers to the general reader are many and severe; but if, as he says, the habit is incorrigible, the rebuke will do little good. On the difficulty of choice, when the desire for great and good books is present, Mr. Harrison says:—

The enormous multiplicity of modern books is not altogether favourable to the knowing of the best. I listen with mixed satisfaction to the poems that they chant over the works that issue from the press each day, how the books poured forth from Paternoster-row, might in a few years be built into a pyramid that would fill the dome of St. Paul's. How in this mountain of literature am I to find the really useful book? How, when I have found it, and found its value, am I to get others to read it? How am I to keep my head clear in the torrent and din of work, all of which distract my attention, most of which promises me something, whilst so few fulfil that promise? The Nile is the source of the Egyptian's bread, and without it he perishes of hunger; but the Nile may be rather too liberal in his flood, and then the Egyptian runs the risk of drowning.

The advice which the lecturer gave his audience was based upon his religious philosophy, which is Positivism, and partly upon his experience. Reading, systematised as here recommended, implies, as Mr. Harrison says, "a scheme of education. A scheme of education ultimately implies a system of philosophy, a view of man's duty and powers as a moral and social being; a religion, in fact." But leaving Comte and Positivism, Mr. Harrison proceeds to speak of writers, of their relative worth, and of his appreciation of great books, and his lecture then becomes both rich and racy. If it were not that we are almost as despairing of inducing this overwrought generation to read in an orderly manner the best books, as Mr. Harrison is of inducing it to accept Positivism, we should rejoice even more than we do in the brightness and sound sense of this lecture. It is refreshing to find a man who can, in middle life, read Scott's novels repeatedly through, and feels no craving for Mudie's last three-volume issue; at the same time, having a large and sympathetic delight in the works of the novelist

of every school. We must find space for one more quotation, which we hope will attract readers to the lecture itself:—

I know that in the style of to-day I ought hardly to venture to address you about poetry, unless I am prepared to unfold to you the mysterious beauties of some unknown genius who has recently been unearthed by the children of light and sweetness. I confess I have no such discovery to announce. I prefer to dwell in Gath and to pitch my tents in Ashdod; and I doubt the use of the sling as a weapon in modern war. I decline to go into hyperbolic eccentricities over unknown geniuses, and a single quality or power is not enough to rouse my enthusiasm. It is possible that no master ever painted a buttercup like this one, or the fringe of a robe like that one; that this poet has a unique subtlety, and that an undefinable music. I am still unconvinced, though the man who cannot see it, we are told, should at once retire to the place where there is wailing and gnashing of teeth.

Of course everybody has read Mr. Tennyson's poem in the *Nineteenth Century*, dedicated to the Princess Alice; and probably everybody has felt how little of the true Tennysonian power there is in it. Earl Grey's paper on "Our Policy in South Africa" is an important political document, but is for the future consideration of statesmen, rather than of present interest. Of the general contents of the number before us we have not space to do more than refer in passing to an admirable paper by Professor Huxley on "Sensation"; to one on the "Government of Life," by Professor St. George Mivart; and to Mr. Forbes's article on the "Political Situation in Burmah." But we wish to call special attention to the "Few Words on Mr. Freeman," by Mr. Froude. We have long noticed the persistent attacks which have been made on the scholarship, accuracy, and moral character of Mr. Froude. It seems to be generally agreed among historical experts, especially of one school, that Mr. Froude is inaccurate, and that his inferences are illogical and unlikely. Of accuracy in detail only students of the particular subject can judge; of the probability of the inferences drawn from premises carefully set out in a book, every reader must judge for himself. The manifest hostility of these critics to Mr. Froude might destroy his reputation as an authority, but could certainly never touch his reputation as a man of learning, of wide sympathies, of great graphic power as a writer, and above all, as a writer who never lost sight of the moral element in history or in politics. For twenty years, he tells his readers in this letter, he has borne the raucous of those critics, because they were anonymous; but now that Mr. Freeman has written in his own name, Mr. Froude replies, and successfully. The grossest inaccuracies charged against him by Mr. Freeman he easily disposes of. But if he had not done so, the tone of his reply would be sufficient to show who is in the right. The moral superiority of this letter in self-vindication over the articles in the *Contemporary Review*, which have been the occasion of its publication, is so great that its writer may, through all future years, trust his reputation to take care of itself.

The *International Review* is scarcely as interesting from a literary point of view, or so informing as the magazines of corresponding size and price published here. But it contains from time to time articles of substantial worth. We noticed some weeks ago Karl Blind's "Recollections of Mazzini's Views of Russia and the East," which are now concluded, and will, we have heard, be republished in a separate form. In the present number we find a somewhat amusing paper on "The United States and China," which contains a few racy stories of consular life, with a distinctly serious and practical aim; one object being to prove that if America excels England in Chinese trade, it is due to the superiority of the goods she supplies over ours. An article on "The Cipher Despatches" is so essentially local in its interest that it can hardly be called *international*. The one that is really interesting is by Karl Hillebrand on Bismarck. The writer describes himself by saying that "he does not belong to his (Bismarck's) political party, being absolutely outside of political life. He has no national prejudices, being a Cosmopolite, at least as much as human nature allows a man in the nineteenth century to be so."

The *Theological Review* contains a learned article on the publications of the Society of Hebrew Literature; and a very practically and timely one on popular amusements looked at on the moral side. As to the rest, one is an answer to Professor Newman's article on "Duty and Immortality"; another on "The Conditions of Common Worship," by the editor. Reviews and a summary of ecclesiastical events complete the number.

BRIEF NOTICES.

The Chemistry of Common Life. By the late JAMES F. W. JOHNSTON, F.R.S.S., &c. A new edition, revised and brought down to the present

time by Arthur Herbert Church, M.A., Oxon, author of "Food: its sources, constituents, and uses." (Wm. Blackwood and Sons.) This is a book which has already justified itself at the bar of public opinion by its lengthened use. No better test could be applied. Criticism of secondary points is of little avail in view of the success which it has achieved. As a book of reference, or as a class-book of an elementary kind, nothing could well be better. It is arranged with great care and lucidly written; and Mr. Church seems to us to have done well in having brought down this edition to date so far as that could efficiently be done. Still, in spite of all this care, we notice several little oversights on points lying just a little way out of the ordinary beat of the writers. One instance will serve to illustrate and prove our point as well as a dozen. Mr. Johnstone and Mr. Church both seem to have trusted to early, and by no means final, reports as to the opium-eating of Coleridge and De Quincey, and speak as if both in the end totally overcame the habit. Never was there a greater error. Both tried it, struggled for a time, and fell back again. Coleridge's last days were worse than his first; De Quincey's only in some degree better. His wrestle and the story of it, is one of the most touching things in all literature. How he at last braced himself to overcome the fiend, and did manage it, by strict attention to daily ablutions, exercise in the shape of daily walks of at least a dozen miles a day in fair weather and foul, and even when his feet began to fail, says more for his powers of will at nearly sixty than anyone would have given him credit for. But he never claimed to have completely conquered; only to have escaped from excess. Once he took 8,000 drops: in his old age, he could manage with 100, sometimes falling as low as even 60. His periodical attempts at total abstinence always landed him in such misery that he says he was glad to get "under shelter again." All this he has told in the final edition of his Confessions, and full corroborative testimony is given in his Life. Mr. Church should look carefully to this, and several similar matters when he has the opportunity again, for there is a powerful element of warning in it. And we must add that there is a touch of irony in the fact that such statements should be reissued by Messrs. Blackwood and Son, whose knowledge of De Quincey was, almost up to the end, so intimate. This edition is got up in an admirably handy form—well printed on good paper.

Romanism, the Religion of Human Nature. By RICHARD WHATELY, D.D., Archbishop of Dublin. (Longmans.) We heartily welcome this new and cheap edition of Archbishop Whately's celebrated essay, which is not known to the present generation to half the extent that it should be. It is a masterpiece of intellectual and spiritual sagacity. Miss Whately well says in the "Preface" to this edition, that the course of events since it was first issued—now nearly half-a-century ago—"has proved the value and almost prophetic import of the thoughts they contain."

THE CHRISTIAN BROTHERS AND THE IRISH ROMAN CATHOLIC CLERGY.—A great deal of commotion has been caused in Roman Catholic circles in Mallow through the sudden departure from that town of the Christian Brothers, in whose hands the teaching of the youth has been for several years. Lately there has been a serious misunderstanding between this Order and the Irish hierarchy, caused through the efforts of the latter to bring the Brothers under their control. They so far succeeded with the late Pope, shortly before his death, as to obtain a decree to that effect; but, on appeal to his successor, it was revoked. In Mallow the Brothers were originally brought for teaching purposes by the then parish priest, the present Bishop of Cloyne, and, at a cost of couple of thousand pounds, suitable schools and a dwelling were provided by the parishioners. The present parish priest gave a notice to the Brothers, stating that their services for teaching purposes would not be required after St. Patrick's Day, upon which they took their departure. Several meetings have since been held. The parish priest has been remonstrated with, and the bishop appealed to, but without avail. The consequence is that some 400 children who were receiving education in the Christian Brothers' schools are now without any, as their parents refuse to send them to the teachers provided by the parish priest. The parish priest referred to is Archdeacon O'Regan, who says that the Brothers and their abettors must not be permitted to raise the cry of "No priests in the schools; no priests in the training of the young." At present the buildings are held by eighteen townsmen, who refuse to allow the parish priest to take possession; and when the police attended they "were informed that the buildings belonged to the parishioners, and that they would retain them." A similar effort is being made to get rid of the Brothers in Middleton, and an appeal by the parishioners of Kinsale to have the Christian Brothers introduced to that town has been rejected by the Bishop of Cork. It is said that the Pope does not support the Irish bishops in this case.

LIBERATION SOCIETY'S ANNUAL MEETING.

We beg to call attention to the advertisement in another column giving particulars of the annual meeting of the Liberation Society, to be held on Wednesday, the 30th inst., at the Metropolitan Tabernacle. The old and staunch friend of religious equality, Mr. Hugh Mason, of Ashton-under-Lyne, is to preside; Mr. Thomas Burt, M.P., will be among the members of Parliament present; and among the speakers there will also be Professor Thorold Rogers, of Oxford, the selected Liberal candidate for Southwark, and other well-known and able advocates of disestablishment.

THE VALUATION BILL.—THE NEW ENDOWMENT TO THE ESTABLISHED CHURCH.

We have lately quoted the opinions of various boards of guardians adverse to this bill, and are glad to find that many clergymen take the same view. Several letters to that effect have appeared in the *Guardian*. One which was published last Wednesday is so forcible that we are tempted to quote it almost entire. "A Sussex Rector" thus sums up the arguments against allowing incumbents a deduction on the rating of their tithe in respect of the personal services of themselves or their curates, and it will be observed that he estimates the amount of exemption at a far higher sum than the Committee of Deputies:—

The number of clerical owners of tithe rent-charge may be taken at ten thousand at a rough estimate, and the amount of rates that would be remitted under the proposed exemption at £150,000. Now it is certain that since the reign of Queen Elizabeth rates have been paid upon the whole of the tithe, and therefore the proposal, when stated in its simplest terms, is neither more nor less than to ask the Legislature to grant to the Established Church, at the expense of the other holders of real property, an additional endowment, the capitalised value of which would exceed four millions sterling.

It is not likely that a change involving sums of this magnitude will be made in the form of an amendment to a clause in the Valuation Bill; but if carried, it would cause the most genuine satisfaction to the supporters of the Liberation Society. The argument so often put forth by them, and as often controverted by Churchmen, that the clergy are State-paid officials, would then be beyond dispute a true statement, and the orators of the society would thus be provided with an invaluable party cry at the next general election. That the measure will be carried in the present Parliament seems highly improbable, and that, if carried, it would be rescinded the moment the Liberals returned to power is, I believe, absolutely certain.

Even supposing, for the sake of argument, that the clergy could in strict justice ask for this abatement, there could hardly be a more inopportune moment for advancing their claim than the present, when tithe stands at 111. 15s. 1d. per cent.; and, on the other hand, wheat is selling in the market at 40s. 9d. a quarter, and the farmers are suffering from four successive bad seasons.

It is urged that no one but the clergyman is rated upon his professional income, but this argument rests upon a misconception. The income of the parochial incumbent consists, in the first place, of surplice fees, Easter offerings, and share of the offertory or pew-rents. This is the only part of his remuneration that corresponds to the *honorarium* of the barrister or the annual bill for the attendance of the medical man, and upon this he pays no poor rate. He also, in most cases, receives the proceeds of an endowment, and whether upon this part of his income rates have to be paid, depends not upon the character of the services he renders, but upon the nature of the endowment itself. Take, as an example, two livings—one endowed with a thousand pounds in consols, and another with a like sum in railway stock. In the first instance no rates are paid; in the second the dividend is largely diminished by the local burdens the railway has to bear, and in either case the liability to rating is determined by considerations that are quite apart from the purposes to which the income is to be applied. In like manner, if a living be endowed with tithe rent-charge, the question to be determined is simply whether tithe is or is not a form of real property that is liable to assessment, and this quite apart from the abstract consideration as to whether the income is to be paid to a clerical or lay impropiator. By way of illustration I may mention the case of a parish in this county, the population of which dwindled down to some four or five families, the church was allowed to become a ruin, service was discontinued, and successive rectors were non-resident, and the living was regarded as a sinecure; but the tithe was claimed and paid without abatement. The church has recently been rebuilt, and the incumbent called into residence; but the tithe is not increased. Surely, then, it is clear that tithe is not what is commonly understood by professional remuneration, when it is not diminished though the duties of the benefice are unperformed, and not augmented though those duties are increased tenfold.

Again, it is commonly said, "The present system must be unjust, for it rates the farmer upon his rental and the parson upon his income." Here the fallacy consists in supposing that the rates paid by the farmer come out of his own pocket. That, however, is not the case; though paid by the tenant

they are in reality a charge upon the landlord, as will be seen if we ask what the result would be if local taxation were abolished. The farmer in taking his farm computes what profit he can make when rent, rates, and tithe have been paid, and it is a matter of indifference to him in what way the gross sum he pays is distributed under these three headings. If rates become a vanishing quantity, the amount formerly paid would be added to the rent, and this being so, it is clear that they are paid at the expense of the landowner. We see, then, that the occupier pays no rates, and that the owners of land and tithe are treated alike, both being rated on their income.

The principle upon which the sum to be deducted from the gross income of the various classes of real property is estimated is that such an abatement shall be allowed as will enable the owner to keep his property unimpaired in perpetuity. Thus, in the case of houses, an allowance must be made for fire insurance, for repairs, for agency and cost of collection, for risk of the premises remaining unoccupied on change of tenant, and for a sinking fund to replace them when they become uninhabitable through age. The bill now before the House of Commons does not discriminate between these various items, but assesses the whole at from a fourth to a sixth of the rack-rent. Why, then, it is asked, on the principle that a deduction may be claimed for any expenditure that is essential to the permanent payment of the rent, should not the personal services of the incumbent be taken into account seeing that if the services are not performed the tithe would not be paid? The answer to this is as follows:—the performance or non-performance of the duty determines to whom the tithe is to be paid, but does not in the least affect the amount that is payable. If an uninsured house is burnt down the income ceases; while if Rector A so far neglects the obligations of his benefice as to be deprived, the tithe neither ceases nor is diminished; it is simply transferred in its integrity to Rector B appointed in the place of the defaulter.

Looking at the moral aspects of the question, "A Sussex Rector" remarks that the incumbent takes his tenth shock of corn, or its commuted money value, without in any way having contributed to its production, and he quite fails to see what fair claim to exemption he can urge against contributing his full share of the poor-rate.

The Rev. Joseph Foxley takes much the same ground, and points out the evil of the proposed exemption. A certain sum, he says, has to be raised in the parish, and if I pay less others must pay more. Clerical tithe and glebe are not personal but real property, and the writer adds:—

Church-rates are gone. And if, through our "unhappy division," it has become objectionable to levy a rate for repairing the church, it is still more objectionable to levy one for making a present to the clergyman. I think it is worth considering whether the national support of religion, both in churches and in schools, might not be recovered in fifty years' time, if our rulers would, boldly and at once, open the organisation of the Church in parish, diocese, and province, to the busy hands and feet, instead of keeping it, as it has been kept these 1,200 years, all in the acting head. A missionary abroad first converts individuals, then admits them to sacraments, and, lastly, gives them a share in Church government. We have had the first and second of these steps in England for many centuries. At the Reformation an attempt was made at the third; but it did little more than substitute an English *curia* for a foreign one. In the present century individual religion and sacramental religion have each had their revivals. Now should be the time for constitutional religion. But, meantime, let us be thankful that our property is still left to us, and not hasten its confiscation by crying out for new exemptions from the common duties of landowners.

THE REV. DR. CAMPBELL ON "THE POLITICAL DISSENTER."

At the public meeting held at Nether Chapel, Sheffield, on Wednesday, in connection with the annual session of the Yorkshire Congregational Union, J. M. Habershon, Esq., in the chair, a number of addresses were delivered on subjects relative to the ecclesiastical and political position of Nonconformists.

The Chairman said Nonconformists were sometimes contemptuously called "Political Dissenters." They certainly claimed the right to hold political opinions and they also claimed the right to express them. They did not want politics introduced into their pulpits, or made of the first importance; but they felt it to be their duty to watch very jealously that their civil and religious liberties were not crippled. (Hear, hear.) Their civil and religious principles would not have been so great as they now were if their forefathers in the past had not manfully stood forward in their defence. (Hear, hear.) As to the future of Independency, if the ministers led on in the old paths, and were heartily supported by men in what they believed, and who were prepared to stand forward to defend the principle, they need not fear the future. ("Hear, hear," and applause.)

The Rev. Dr. Campbell, of Bradford, then delivered an address on "The Political Dissenter." He said he regretted to have to speak of a nickname, which was a low and vulgar thing. It was the more strange that many in the Church of England, who affected the high art culture, should use this objectionable mode of wounding and discrediting Dissenters. This might possibly be the effect of a temporary fit of ill-temper because in the midst of the internal troubles of the Church of England Dissenters should be girding themselves for a more

direct and uncompromising attack upon the Church of England. It was true that a distinction was made betwixt certain supposed quiet, moderate Dissenters and those whom they called the clamorous, agitating, Liberationist sort. But this was a sheer delusion. If any are political Dissenters all are, and for the sole reason that they are all equally Dissenters from a political Church, whose worship, administration, endowments, &c., are under the control of the political Government. When Dissenters, in the name of Christ and in the interests of His spiritual kingdom, objected to this as a dishonour to Christ's name and a superseding of His rule, they were bound to show that every part of this political arrangement was religiously and politically wrong. If the Church of England were a Church of Christ only, covering the land with spiritual influences, even if she should fall short of the highest spiritual standard, we could not, would not dissent from her, and even if forced by her hierarchy, sacraments, priesthood (in our judgment not sanctioned by Christ's authority) to dissent, we should not be political Dissenters. The Church of England, whatever name she called herself by, had virtually dissented from the Church of Rome. She could not cast a stone at us for dissenting from herself on similar and sufficient grounds. The Church of England should not affect such surprise. She had been dissented from in every stage of her history. The Lollards, Culdees, Puritans, Ejected Clergy, Nonconformists, of last century and this, had all been political Dissenters. Let it not be supposed that we were altogether dissatisfied with this name. In its essential meaning it expressed our reasonable boast. We were proud to hold aloft the colours which in so many generations had waved over those who were engaged in the same contest for civil and religious liberty in England. It might be alleged that the wrongs against which our fathers struggled had all ceased, that things are entirely changed, and Dissenters have no grievances. But, we reply, who brought about this change? The political Dissenter. And even if we had no grievances, must we be dead to all loyal zeal for the honour of Christ and the spirituality of His kingdom? (Applause.) We were asked whether we were prepared to risk the evils that must ensue from disestablishment. We answer that we know of no spiritual good which the connection Christ's Church with the State ever had done or could do. (Hear, hear.) It might be said that disestablishment would not cure every evil. It would remove at least one, which is a refuge for the rest; and it would compel sacramentarianism, priestism, &c., to fight fair in the open field. In conclusion, Dr. Campbell did not pretend there were no distinctions in the spirit and habits of one Dissenter from another; but it was merely incidental—a matter of temperament and taste—not a principle and aim. They are all political Dissenters. They are forced to be. That they shall be. ("Hear, hear," and applause.) And Christian Churchmen, in the interests of truth and charity, ought to ponder well whether the intention of fixing this nickname, and the meaning which they wish it to bear, viz., that Dissenters are only or mostly political, and scarcely at all religious, is not false, known to be false, and, therefore, in its utterance a slander—and a slander in its worst possible form, in the name of religion and of Christ. (Applause.)

NONCONFORMISTS AND THE WAR POLICY OF THE GOVERNMENT.

At one of the meetings of the Yorkshire Congregational Union held last week at Sheffield, the Rev. Dr. MELLOR, of Halifax, moved the following resolution:—

That this meeting of representatives of the Congregational Churches of Yorkshire desires to record its emphatic protest against the warlike and aggressive policy of the present Government—a policy by which this country has been involved not only in unhappy and unnecessary European complications, and in war with Afghanistan, under frivolous and even contradictory pretexts, but also in war with the native tribes of South Africa, among whom there existed the fairest prospects of success in missionary enterprise, but who have now been forced into bitter and uncompromising hostility to that Power which has hitherto been the pioneer in the spread of Christianity and civilisation in all regions of the world.

In supporting the resolution, he said that if any men should be known as the opponents of war, it was Christian men—especially representative Christian men like the ministers and delegates from their various churches. Unhappily we had the misfortune to live at a time when it was very clear that the war spirit in our country had been thirsting for some manifestation. He was not surprised that we should have wars. He was rather surprised that we should ever be out of them. ("Hear, hear," and a laugh.) When they looked at the composition of the House of Lords and of the House of Commons—when they saw the number of men there who regarded their interests as bound up in the promotion of war—(Hear, hear)—then he was not much amazed to see clouds. These military gentlemen began, from an intelligible instinct, to imagine, when the country had been at peace for a certain length of years, that their occupation would be gone, that the country would come to the conclusion that, as we had no fighting and no victories, so we would need no soldiers or fighting sailors. Hence they rather looked with favour upon anything which would bring them into prominence, and which would give them a *raison d'être* before the people of the country. He believed that was one of the reasons for

the development of the war spirit at the present time. Servants were in danger of being turned off from house, mill, or shop, if they were doing no work—if their services were not required. The same economic principle would be in danger of being applied to our army and navy, if we could only carry on our national concerns without their help and interference. It gave them at least some vindication if only a quarrel could arise in which it could be shown that we had ships which could sail without sinking and that we had soldiers who would fight without running away. It was a very dangerous thing for any nation to have its Government largely in the hands of men who were interested in war, either by sea or land. (Hear, hear.) It was said that, by being prepared for war, the nation might best be preserved from war—that was from assault *ab extra*—but by being prepared for war a nation was certainly not free from its own spirit of assaulting *ab intra*. (Hear, hear.) Apart from that proposition, however, they had now to deal with the actual wars we had in hand. The policy we had witnessed during the last year had been distinguished by wantonness—(Hear, hear)—insincerity, and reciprocal contradiction on the part of the men who had the management of our affairs. It had also been distinguished by concealment, by Imperialism, and by the contempt which it had poured alike on the House of Lords and the House of Commons, for we had not been convened into the council of our representatives at all with reference to the main steps that had been taken in these wars. (Hear, hear.) Never, in the time of any of them, had the people of England counted for less than they counted for to-day. Never had they been treated with more complete contempt and insult than they had been treated by the men who held the reins of government at the present time. He was undoubtedly a great man in his way—(a laugh)—he was a dramatic, a tragical man; indeed it might be wished that he were only comic, but he was the leader of things that terminated, as they had seen, in tragedies. Moreover, their policy had been wanton. Their policy, especially with regard to Afghanistan, had been undertaken against the counsel of the wisest men, both military and civil, to be found in this country. All the evolutions of that war had confirmed what he might almost call the virtual omniscience of Lord Lawrence, whose judgment went dead against the Afghan policy. At the commencement of this session we were informed with infinite assurance that all was now settled—that all that had been sought had been now obtained; yet from the very day that was uttered we had been fighting and fighting and fighting; indeed the troops with whom we had to contend were now in greater irritation and more disposed to conflict than on the day our soldiers went through the Khyber Pass. In addition to that there had been insincerity and contradiction. He was sorry to bring such charges against public men, but were we to invent new codes of morals because some men wore coronets? ("Hear, hear," and a laugh.) The nobler the man the less he ought to need the screen of anything like a supplementary system of ethics in order to defend him. (Applause, and "Hear, hear.") The higher his education, the less he should be able to stoop to that which was mean and insincere. In condemning the daring mendacity of the statements made by the present Cabinet Dr. Mellor said that when we found Lord Derby affirming one thing, confirmed by Lord Carnarvon, and the distinct opposite affirmed by Lord Beaconsfield, both could not be true, and he should think there was scarcely a reasonable person in England who would hesitate a moment as to who told the truth. (A laugh, and "Hear, hear.") Then there had been concealment. The leader and the commander of the people in our country posed for a certain time as the very soul of honour. Whilst this gentleman, theatrical as ever, was treading the stage of Europe, and was going to show what English honour meant, behold two treaties that had been inadequately secreted in his coat tail pocket—(laughter)—dropped out. They were taken up and read—Secret Treaties; one treaty made between himself—for there was nobody but himself in these matters—(Hear, hear)—and Russia, the very Power he had been denouncing at that time in Europe as a faithless Power; and the other made between himself and Turkey, the other Power that he said should not be allowed to make a secret treaty with Russia. What should we say of a man like that? He might, for anything that we knew to the contrary, be an Englishman by birth, but he was something else inwardly—(a laugh)—at all events his policy and procedure had not taken their complexion from the moral tone and reputation which had hitherto distinguished the English character. ("Hear, hear," and applause.) The Rev. M. E. Smit, Bridlington Quay, and formerly of South Africa, seconded the resolution, and in doing so said he believed that the calamity of war in Zululand might by more reasonable forbearance and discreet policy have been averted, without the British soldier being placed in the humiliating position in which he had been placed. The resolution was unanimously passed.

THE DISESTABLISHMENT MOVEMENT.

PUBLIC MEETING AT SHOREDITCH.

On Tuesday, the 8th inst., a public meeting, in connection with the Hackney Borough Council, was held in the Town Hall, Mr. B. S. Olding in the chair. The attendance was not large. The Rev. R. H. Lovell spoke on the religious aspects of the disestablishment question, dwelling especially on the incompatibility of the Establishment system

with the avowed rights of the Saviour as the head of the Church. Mr. George Howell followed with a quiet and thoughtful speech on the political evils of the Establishment. The next speaker was Mr. G. Kearley, who referred to the practical changes which disestablishment would effect in the position of the Church of England, and to the rapid growth of public opinion, both within and without the Establishment, in their favour. The last address was given by Mr. Carvell Williams, who dealt mainly with the chaotic state of the affairs of the Church of England at the present time. On the motion of the Rev. J. S. Watts, a cordial vote of thanks was given to the chairman and speakers.

MR. FISHER IN NORTHAMPTONSHIRE.

THRAPSTON.—The *Northampton Mercury* reports at some length the proceedings of a great meeting of the Liberation Society at Thrapston, which took place in the Exchange Hall last Tuesday. Mr. J. Rennie Wilkinson occupied the chair, and introduced the proceedings in a very good and comprehensive speech. Mr. Fisher addressed the meeting on the right of the nation to deal with its ecclesiastical endowments, and received considerable applause at the close of his lecture. There was a slight discussion at the close, both parties complimenting the lecturer, and a resolution was moved against diverting ecclesiastical revenues to secular purposes. An amendment, moved by the Rev. Isaac Near, followed the line of the lecture, affirming that Church property was the property of the nation, and should be disposed of to the benefit of all. The amendment was carried by an overwhelming majority.

WOODFORD.—On Wednesday evening Mr. Fisher lectured in the Baptist Chapel, his subject being, "The advantages that will accrue to Church and nation as the result of disestablishment." The night was very unfavourable, yet, much to the surprise of the promoters of the meeting, there was a large attendance, many having come a considerable distance. Mr. Eddy occupied the chair, and made a good opening speech. Mr. Fisher had an excellent hearing, his remarks being applauded throughout. After the lecture the incumbent of the parish spoke in opposition, and was well heard. Mr. Fisher replied at length, and the discussion was continued until a late hour. Ultimately a resolution endorsing the lecturer's views was carried by a large majority. Mr. J. R. Wilkinson and Mr. Abington addressed the meeting, and hearty votes of thanks were given to the lecturer and chairman.

BATH.—On Monday, the 7th, Mr. Fisher lectured in the Guildhall on a "Free Churchyard." Mr. John Evans Sturges in the chair. The Rev. O. Manns, W. Mitchell, Messrs. G. Cox, Davis, T. Grundy Humphreys, and others, were on the platform. The chairman having briefly addressed the audience, Mr. Fisher proceeded to give his lecture, which dealt with the whole of the Burial question, giving many details and illustrations, and reviewing at length the Parliamentary history of the question. The meeting, says the *Bath Herald*, was on the whole free from disturbance, but the lecturer was several times interrupted by persons at the back of the hall, who expressed their disapproval of his remarks by hissing and shouting. The customary votes of thanks were passed at the close.

THE LIVERPOOL BRANCH OF THE LIBERATION SOCIETY.

The annual meeting of this branch was held on Friday evening in the Temperance Hall, Mr. W. S. Caine in the chair. Amongst those present were the Rev. W. Binns (Birkenhead), Rev. S. F. Williams, Rev. J. O. Davies, Rev. E. E. Walter, Messrs. J. Patterson, T. Snape, H. Vaughan, E. Mounsey, A. Pitt, jun., W. Hughes, D. Lloyd, &c. The chairman read letters of apology for non-attendance from the Rev. S. Pearson, Mr. H. W. Meade-King, the Rev. Wardlaw Thompson, the Rev. W. Graham, and Mr. J. Hampden Jackson. The latter gentleman wrote that he had in preparation two lectures on the corporation churches, and as soon as they were complete they would be delivered in most of the wards of the town under the auspices of the Liberal district committee.

The annual report (which was read by the secretary, Mr. Walter Bathgate) gave particulars of the work which had been done during the last twelve months. It stated that, owing to the depression of trade, the engrossing nature of foreign politics, and to other causes that need not be specially enumerated, the more open form of agitation had not been carried on so frequently as in former years, but meetings of a less public kind had been held and lectures delivered to literary and mutual improvement societies. Placards had been posted in all towns in the district, and the tracts of the society were distributed to the number of 33,000 during the year. In order to reach the rural population as much as possible, tracts were given out on several Wednesdays and Saturdays at the Haymarket; and that the dwellers in the suburbs of Liverpool might also receive a little attention, men were stationed at the principal outlet thoroughfares to distribute their literature. The society's suggestions for disestablishment were sent to the Liberal "900" of Liverpool, followed by visits of the secretary, the result being that twenty-three new subscribers were added to the Liverpool list for 1878, a result, considering the fact of the great depression of trade and the consequent cessation of subscriptions of even the more regular kind, which was regarded as highly encouraging.

Mr. CAINE, the chairman, said that the very first bill which should be introduced into the House of

Commons on the assembling of a new Parliament should be a bill to get rid of the scandal of the corporation churches of the borough of Liverpool. (Applause.) He thought they might congratulate themselves on the hold which their principles seemed to be taking on the House of Commons. The report referred to the fact that six bills had been introduced this session into the House of Commons to deal with the difficult question how to dispose of the dead bodies of Dissenters. None of those bills had passed so far, and he thought it was hardly likely that any of them would in the present Parliament; but there was no doubt whatever that in the country districts of England and Wales the Burials bill question would be made a test question, and he believed the next House of Commons would contain a majority pledged to settle this vexed question on an equitable and just basis. (Applause.) They might take great courage from the attitude of the leaders of the Liberal party throughout the whole country towards the question of disestablishment in Scotland. They laid their first parallel on this great question when Mr. Gladstone disestablished the Irish Church. (Applause.) He hoped that that great statesman might live to disestablish the Church of Scotland, and that when he fought Midlothian he might be returned at the head of the poll by an overwhelming majority pledged to carry out this important reform for the sister kingdom of Scotland. They would recollect that Lord Hartington, the leader of the Liberal party, when in Liverpool not very long ago, although his utterances were not so pronounced as they could wish on this great question, still went out of his way to make a general statement in the direction of perfect religious liberty. He thought, therefore, they might congratulate themselves that one great party in the State had, through its leaders, almost committed itself to the principle of disestablishment in Scotland. And if they succeeded, as he believed they would, possibly in the next Parliament, in disestablishing the Church of Scotland, the natural and probable sequence would be the disestablishment of the Church of England. (Hear, hear.) It was matter for congratulation that the Church of England itself was very largely coming round to the principle of disestablishment. He believed there were a growing number of Churchmen who felt that, if they were to save their Church from the Dissenters that were raging in her midst and almost rending her to pieces, they must go in for religious liberty and disestablishment. (Hear, hear.) There was no doubt whatever that a very large number of Ritualists were coming round to the views of the Liberationists. They were anxious for disestablishment, and he believed that others in the Church of England agreed with them. (Hear, hear.) The chairman concluded by moving the adoption of the report and the appointment of a committee for the ensuing year.

Speeches were afterwards delivered by the Rev. W. Binns, Mr. T. Snape, Mr. John Patterson, the Rev. S. Fletcher Williams, the Rev. J. O. Davies, and Mr. Henry Vaughan.

OTHER MEETINGS.

THE REV. GEORGE DUNCAN IN WILTSHIRE.—On Monday, April 7, he lectured at CLANDOWN, near Radstock. Mr. R. Bennetts in the chair. On Wednesday, April 9, at DUNKERTON, in the same neighbourhood. Mr. J. Ryle in the chair. On Thursday, April 10, at TINSBURY, near Bath. Mr. George Cox, of Bath, was chairman. On Friday, April 11, at CARLINCOT. Mr. J. Spear, of Braydown, in the chair. At this place he had a discussion some months since with the Ritualistic priest of the parish, and the audience was large and enthusiastic. As the rev. gentleman has accepted a call to the Baptist Church at Marsh, near Huddersfield, the friends assembled in great numbers to hear his farewell addresses, and from the popularity he has gained throughout the whole district, great regret was felt at his leaving. He was heartily cheered at the close of each lecture, and hopes were expressed that although he was going into Yorkshire he would not forget his friends, with many assurances they should not forget him, nor the lectures he had given them respecting the evils of the State Church. Mr. Duncan has also lectured at Criklade, Parborough Stoke, Kempford, and Stow.

LEICESTER: CHARLES-STREET CHAPEL.—On Wednesday, 9th April, the Rev. E. Hipwood lectured on "Modern State Establishment. Unscriptural in Principle; Unsound in Policy; and Unjust in Practice." The chair was occupied by the Rev. R. Cavan, B.A., the minister of the church, who in a cordial address introduced the subject and the lecturer. Owing to the weather and other causes the attendance was not so large as had been expected, but still a goodly number was present, and the attention was well sustained throughout.

BARDNEY, NEAR LINCOLN.—The first lecture on the Liberation policy ever given in this place was delivered on Monday evening last, when an audience that crowded the Town Hall assembled to hear Mr. Lummis. Mr. Renwick, of Nottingham, presided.

MARKET RASEN.—Mr. Lummis lectured here on Wednesday, Mr. Dent presiding.

URWELL.—The Rev. J. Brown presided over a meeting here on Thursday. Mr. Lummis lectured.

COLNE, NEAR BURNLEY.—The Rev. W. Binns, of Birkenhead, delivered a very admirable lecture here on Monday evening, the 7th inst., his subject being "The Breakdown of our comprehensive Establishment." He was attentively listened to, and sat down amid loud applause. We are sorry that the demands

upon our space prevent us from reporting the lecture. The chair was occupied by Mr. G. J. Gunn, who, in the course of some opening remarks, said that there were far more dissension and ill-feeling inside the Church than outside. A resolution in favour of disestablishment and disendowment was moved by Mr. Duerden, seconded by Mr. J. Rycroft, and carried.

ECCLIASTICAL MISCELLANY.

The Chancellor of Chester has directed the removal of a second altar and two confessional boxes from St. Margaret's, Liverpool.

The sound of the organ in public worship in Glasgow Cathedral was heard on Sunday for the first time these 300 years.

A correspondent of the *Birmingham Post* writes that at two of the churches in that town certainly, and he believes at four, the use of the Athanasian Creed has been discontinued.

It is reported that upon the formation of the new See of Liverpool it will be offered to the Dean of Bangor, the Rev. H. T. Edwards, a moderate High Churchman.

AKENHAM BURIAL CASE.—A further list of contributions appears in our advertising columns. Upwards of 730l. has now been raised, and we are requested to state that it is proposed to close the list on Monday, April 28.

ENDOWMENTS IN GUIANA.—On March 20 last at a Court of Policy of British Guiana, an application was received by the Government from the Rev. John Greathead, the superintendent of the Wesleyan mission in that colony, asking for a loan of 4,000l. for the purpose of defraying expenses to be incurred in the erection and repair of chapels, mission houses, &c., and proposing to repay the loan in annual instalments of 500l. a year.

ANOTHER RITUALIST PROSECUTION.—Three "aggrieved parishioners," of Miles Platting, near Manchester, have applied to the bishop for permission to proceed against the rector of St. John the Evangelist. Dr. Fraser has given his reluctant assent. There are eleven charges brought against the Rev. S. F. Green—the three most important being the use of vestments, lights, and mixed chalice, and it is stated that if these had been abandoned the bishop would not have sanctioned the prosecution.

THE BERMUNDSEY RECTOR'S RATE.—The attempt made last year to get a bill passed in Parliament for the creation of a permanent endowment for the rector of this parish, in lieu of a grant of 200l. a year out of the parish rates by a vote of the vestry, had the effect of inducing the ratepayers to return a majority of vestrymen pledged to oppose the payment of any sums, out of the rates, for ecclesiastical purposes. The annual resolution to grant the rector 200l. was discussed at yesterday's Easter vestry meeting, and upon being put to the vote was lost. The Act of Parliament permitting the vestry to vote this sum has been in force more than half a century, and we believe this is the first time the resolution has been defeated.

THE CENTENARY OF ROBERT RAIKES.—It having been proposed by the Sunday-school Union to commemorate the centenary of Robert Raikes, the founder of Sunday-schools, the secretary of the Sunday-school Association (Unitarian) wrote to the former body offering to co-operate. Mr. W. Groser, hon. corresponding secretary of the Sunday-school Union, has replied to the effect that, while his committee "find no difficulty in co-operating with the Church Sunday-school Institute, the Wesleyan Sunday-school Union, and other Evangelical bodies, the difference of opinion between themselves and the Unitarian denomination on what they deem a fundamental portion of Christianity appears to present an insuperable obstacle to united action."

POPULAR CLERICAL ELECTIONS.—The Bishop of Manchester has addressed a letter to the parishioners of Rivington, who by the popular voice are about to elect an incumbent. He says that "these elections of a minister by the parishioners, which might antecedently to experience be deemed the most satisfactory mode of appointment, have not always, as in cases within my own knowledge, proved to be so," but had sometimes become "the occasion of much strife and passion and angry feeling, and have been followed by schisms in the parish which it has taken years to heal." His lordship expresses a hope that no such results may follow in this case. At a meeting of the parishioners on Wednesday evening a resolution was unanimously passed deprecating a contest, and recommending that the appointment of a minister should be left in the hands of the bishop, subject to the parishioners' approval.

"THE PILGRIM FATHERS AND THEIR CHILDREN."—Under the above title an interesting lecture was delivered at the Chelmsford Institute on Wednesday evening, by Mr. Carvell Williams, of the Liberation Society. The Rev. E. Stanway Jackson presided over a large audience, and appropriately introduced the lecturer, who told in graphic language the well-known story of the Pilgrim Fathers—their giving up of country and home for conscience sake, their voyage in the Mayflower, and their experience and that of their descendants in New England, with all of which English readers are more or less familiar through the picturesque pages of Longfellow's "Miles Standish." He spoke eloquently of the influence of their life and example on American character and American institutions, and pointed in conclusion to the present state of things in America as showing, in his judgment, how religion can best thrive and flourish when free from State influence and the trammels of State

control. On the motion of Mr. Grippar, seconded by Mr. J. S. Reeve, thanks were accorded to Mr. Williams for his lecture and to Mr. Jackson for presiding.—*Essex Weekly News.* Mr. Williams has recently delivered the same lecture at Halifax and Hornsey, and on the 21st inst. will redeliver it at Luton.

MR. FROUDE AND THE CHURCH OF ENGLAND.—In reply to the taunt of Mr. Freeman that Mr. Froude's "fanatical hatred towards the Church of England" was "peculiar to those who have entered her ministry and forsaken it," Mr. Froude, in the *Nineteenth Century* for this month, explains that he was but a victim of Oxford sectarian restrictions, entering deacon's orders at a time when that step was a necessary condition of the tenure of a fellowship. Finding himself unfitted for a clergyman's position, he abandoned it and with it his fellowship, though he still remains a lay member of the Church. Mr. Froude has already told us in the preface to his "History of England" that the occasion of undertaking the work was "an involuntary leisure forced upon me by inability to pursue the profession on which I had entered, but which I was forbidden by law to exchange for another"—a declaration which Mr. Freeman translates into the statement that Mr. Froude explained that "he had taken to the writing of English history because he had nothing else to do." Mr. Froude therefore gives an ample explanation. "I found myself obliged to settle to some definite occupation. I would have gladly gone to the Bar, or studied medicine, or gone into business. . . . But, as the law then stood, these roads were closed to me. . . . I did not wish, I could not afford, to be idle; and though I knew that I had but the most moderate capacity for it, literature was the only alternative left open to me."

PROPOSED TYNDALE MEMORIAL STATUE.—A committee has been formed for the erection of a memorial statue to William Tyndale on the Thames Embankment in London, where a site has been granted by the Metropolitan Board of Works. It has long been felt that this great reformer and martyr, to whom the English nation is indebted for its first translation of the Bible from the original tongues, has had no adequate memorial; for although a monument was erected in his native county of Gloucester twelve years ago, there is none in the metropolis, where he preached, where he began his translation, and which was the first place to benefit by his work. William Tyndale was born about 1484; he studied at both Oxford and Cambridge, under Colet and Erasmus. He devoted his whole life to the translation of the Bible, which in his day was a work of danger. He was compelled to leave England, and his first edition of the English New Testament was printed at Worms in 1526. He continued for ten years sending forth fresh editions of this book and translations of various portions of the Old Testament until his martyrdom at Vilvorde in Belgium, on October 6, 1536. The committee for this memorial proposes to raise the money in all parts of the British Isles. The total expense will be from three to four thousand pounds. The Archbishop of Canterbury, the Lord Chancellor, the Earl of Shaftesbury, the Duke of Westminster, and other distinguished persons, including ministers of almost all denominations, have joined the general committee. The Hon. and Rev. W. H. Fremantle, rector of St. Mary's, Bryanston-square, and Mr. John MacGregor, act as honorary secretaries. The bankers are Messrs. Glyn, Mills, Currie, and Co., 67, Lombard-street, E.C.

OUTRAGES IN CONNEMARA.—The Council of the Irish Church Missions to Roman Catholics have issued a statement calling public attention to the recent riots and outrages in Connemara, and narrating various acts of the grossest violence, for which not a single offender has yet been arrested. A regular crusade against the comparatively few Protestants in the neighbourhood of Clifden appears to have been organised, and the social condition of the whole district is described as having assumed such a character that if the executive do not interfere with sufficient energy and power to vindicate the supremacy of the law, and suppress with a strong hand the system of terrorism which has been recently set up, the worst results may be feared. At Belleek the mistress of the mission schools has been abused, and her children ordered out of the school; at Omay the teachers have been assaulted and the school-house wrecked by a mob, the Protestant rector of Sellerna, an old and infirm man, and his daughter, being subsequently severely wounded. At Bernahalia the school-house has been wrecked, and every article destroyed; at Belleek the school-house was set on fire, and the inmates narrowly escaped with their lives. Ballinakill and Renvyle have been the scene of riots, resulting in the wreck of the two churches and the school-house; and at Claddaghduff the schoolmaster has been beaten, and the police were obliged to fire in order to defend themselves against a furious attack. Without venturing to express any opinion concerning these and other facts recounted, or attributing any motives to the leaders of these cruel, ignorant mobs, the Irish Church Missions appeal to the British Government for the protection of the victims, and ask how long this terrible reign of terror is to continue in Ireland, and whether the Roman Catholic rulers—who have hitherto said nothing in reproof or condemnation of these acts of violence—approve of what is passing in Connemara.

MR. SLAGG ON DISESTABLISHMENT.—The following passage occurred in the speech of Mr. J. Slagg, the second Liberal candidate for Manchester, at the meeting of the Liberal Association last week:—

"You will expect me to say at least a few words on the subject of the Church. (Hear, hear.) This is a ground which most candidates fear to tread. I have none of that fear. (Renewed cheers.) My views must be known to you all. (Hear, hear.) You must at any rate have had an inkling of them before you placed me in this position, for I cannot imagine a Manchester constituency selecting a man whose views were in the least doubtful. (Hear, hear.) In regard to the Church, I will say this, that I have from my youth been brought up under her influence; my education was conducted under her influence; and I think it very seldom happens that her influences are obliterated, nor do I think it desirable or necessary that they should be obliterated, from the mind of any true Liberal. (Hear, hear.) And my association with the Church has led me to think that many things I have heard said and read in regard to her unworthiness and the unworthiness of her ministers are not in conformity with my own experience. (Hear, hear.) I believe the church, as a church, has very good credentials to show, and in the zeal and culture of her ministers she stands as well as any other church in the world. (Hear, hear.) But when you ask me whether she is entitled to any privileges above any other religious body, I say distinctly that, either as regards funds or political privileges, she is entitled to nothing of the sort—(cheers)—and when public opinion is further informed upon this question, and when it assumes the solidity which is necessary for action, you will find me amongst those who are quite ready to maintain that religious equality, which is not only necessary as an act of justice to our Nonconformist friends—who are the backbone of the Liberal party—(cheers)—but necessary in recognition of that principle of equality which is one of the first of the Liberal principles." (Cheers.)

Correspondence.

THE PROSPECTS OF THE LIBERAL PARTY.

To the Editor of the Nonconformist.

SIR,—Although, by a straining of the Constitution which would doubtless be no unpleasant, as it would certainly be no unfamiliar, task to Lord Beaconsfield and his colleagues, it is possible that the present Parliament may continue during yet another session, a dissolution must inevitably take place ere very long. It behoves the Liberal party to have a care, lest that dissolution come upon them as a thief in the night; nay more—since, in the words of our greatest living statesman, England expects, not merely men in the mass, but individual men also, to do their duty—it behoves every British Liberal to see to it, that all the influence he can bring to the contest is prepared for use, and, moreover, regardless of any temporary personal inconvenience, to bring every atom of political strength which he possesses, to the assistance of his distressed friends. If we are to succeed, nay, to stand any chance of success, there must be no half-heartedness, no wavering, no hanging back in the day of battle. Last week you were good enough to insert a few words of mine relative to the voting power of the Liberal party in the House of Commons; will you kindly allow me this week to offer for the consideration of your readers a few thoughts on their voting power at the polling-booth?

Now, it seems to me that every Liberal worthy of the name will agree that the primary object of the party should be the expulsion from office of the present Government. But how is such an arduous though most desirable task to be achieved? It is easy for excited orators and enthusiastic writers to make sweeping declarations to the effect that the country needs only the opportunity to assert unmistakably its opinion as to the unconstitutional proceedings of the Mephistophelian statesman whose will is just now law in our national councils. Sir, I am no optimist, possibly I incline rather the other way; and, uncompromising Radical as I am—bitterly opposed to the present Administration—I am by no means confident that, if appealed to to-morrow, the majority of British electors would pronounce so unmistakably in favour of the views I hold; and, with your permission, I will state the reasons which force me to be thus incredulous. Popular discontent has, even during the existence of a Parliament, many ways of finding expression, and surely the chief of those ways is in the return of men to the House of Commons who are opposed to the party in power.

But what do we see? After five years of hard struggling the balance of gain in our favour is some three or four seats. During last year bye-elections were singularly plentiful, and were for the most part hotly contested. When we came to reckon up the sum total of our successes we find they amount to—in plain truth—nothing at all. Certainly the name of Bass gained us Tamworth, the "Irish vote" secured for us Newcastle-under-Lyme, and by dint of much canvassing in favour of a candidate

possessing considerable local influence, we succeeded in rescuing Maldon from the hands of the Tories. But be it also remembered that during the past twelvemonth we have lost Worcester, County Down, and New Ross. And what resulted from our desperate endeavours to get back Perthshire, Cirencester, Hereford, Southampton, Truro, to say nothing of Oxford University? I fear the only answer that can truthfully be given is contained in two bitter words—defeat and humiliation.

Perhaps South Northumberland and Bristol may be instanced as examples of a contrary spirit. But let us be honest and fair about these much-vaunted elections. The net result of the former contest is that the Tory candidate retains the seat; and as for the latter—though that, I own, approaches more nearly to a triumph—it practically leaves us where we were before. Our latest exploit is really too painful to dwell upon. After all the chuckling and rubbing of hands; after a live ex-Cabinet Minister triumphantly asserting that the time had come for the men of North Norfolk to say what they thought of the Government policy—we know the result—Mr. Forster was right. The men of North Norfolk did say what they thought of the Government policy, and they emphasised that opinion by giving to its exponent a majority more than four times as great as that by which they had enforced a similar declaration some time previously. And Mr. Forster was also wrong; for though we had a perfectly clear stage, though our candidate was rich, a favourite, moderate and firm in his views, the men of North Norfolk gave him clearly to understand that they would not have him as their leader.

Sir, when we consider the results of five years of almost incessant political warfare, I do ask any candid man what conclusion can we draw from them, save this—that the Government with which we have to deal is one not merely strong in the House of Commons, but also strong in the affections of the people? Personally, I utterly repudiate the policy of that Government; but when I have regard to these, as I conceive, unmistakable signs of the times, I begin strongly to suspect that I am in a minority. Another token of disaffection is to be discovered in the tone of public meetings. Everyone knows how successfully we appealed to the public in meeting assembled during the time of the Bulgarian atrocity agitation; and why? Because then there was real discontent at the proceedings of the Government. Now, if we call a public meeting to curse "our rulers," in nine cases out of ten it blesses them.

Let us analyse public opinion, for instance, as to the latest act of imperial cruelty on the part of the Government—the unprovoked attack on the luckless Cetewayo. We do see indignation, indeed, and firm resolution; but why are the people indignant? At Sir Bartle Frere for his dastardly policy? At Lord Beaconsfield for upholding him? At the majority in the House of Commons—a majority which exists solely by the popular favour for sanctioning him in so doing? Alas! I fear at none of these things, but at the disasters which have overtaken our arms; and the firm resolve of the people is, not to expel the present Government from office, but to support them in all measures calculated to encourage Sir B. Frere to persevere in his policy till not a single Zulu is left to molest us. This is plain speaking—too plain, perchance, for Optimist Liberals, but it is sober truth, and truth is far better than self-love. I do not seek to deny that there is a party in the country—considerable, no doubt, in numbers, and possessing some influence—which takes a directly contrary view. But what I do want to point out is the utter inutilty—nay, the positive danger—of relying on the erroneous conclusion that our cause will of necessity triumph at the polling-booth because there are still left earnest and devout men who espouse it. Take the Budget lately set forth by the Chancellor of the Exchequer. It is, I grant, no more than a cunningly-devised scheme for deferring the payment of our obligations, and probably the majority of earnest and thoughtful men will so regard it. But the public at large are neither earnest nor thoughtful; and I fear the only conclusion they will draw from the Budget is that, notwithstanding the "hard times;" notwithstanding the necessary expenses they have lately incurred in defending (in spite of the obstructions thrown in their way by "that lunatic Gladstone" and his miserable followers) the honour and dignity of the British Empire against the "jealousy" and the "insolence" of Russia, to say nothing of its attempted destruction by Shere Ali and Cetewayo (!); yet nevertheless this Heaven-sent

Administration has imposed on us an increase of taxation which is, after all, infinitesimal.

Now, Sir, it will be seen from all this that I am not sanguine as to the result of this longed-for general election, when it does come. It may be that I am politically blind, but I must confess I see no signs as yet of any widespread disaffection with the present Government. At the same time, as I have said, if we Liberals would be true to ourselves, let us make an effort—a desperate effort, by, if possible, greater exertions than any we have lately put forth, to reduce as much as possible the Government majority: and, by calling into play all our forces, let us endeavour, by any means we can, to make up in devotion that which I fear we lack in numbers. If you will kindly allow me, I will, ere I conclude, set forth, as briefly as possible, the course it appears to me we should adopt. First, let us have our candidates in each constituency ready introduced to the electors and known in the neighbourhood. Let their election committees be, as far as possible, formed without delay, and let their agents lose no time in setting about the "working up" of the constituencies. Then, it is most essential for us to lay aside all crotchets and individual prejudices. Let us not waste our energies in seeking out men who will vote for the repeal of the Vaccination Laws, or the enactment of a "Permissive Bill," or the repeal of the C. D. Acts. We don't want men who will vote for chimerical schemes which may, perhaps, never find their fulfilment. We want men who will vote for a return to the old days of constitutional rule; men who will support Mr. Gladstone—in a word, earnest, whole-hearted, thoroughgoing Liberals. First then, if, like Professor Fawcett or Sir Charles Dilke, they will also support more advanced measures, our condition is by so much improved. But any attempt to elect a man because he is a "working men's candidate," or a "temperance man," can only end—as at Southwark, Northampton, Southampton, Peterborough, and numerous other places—in shame and confusion.

My fellow Liberals! permit the humble and anonymous individual who pens these lines, to entreat you, as you value the cause that is so dear to us all, to lay aside these miserable crotchets, and, Whigs, Radicals, or "Moderate" men, to advance, hand in hand, with even step, to the polling-booth, having this single object in view—an object for the accomplishment of which you are all, I am sure, so eager—the rescue of our beloved country from the disgrace of being misgoverned, misguided, betrayed by Lord Beaconsfield and the servile crew who follow in his guilty footsteps!

Yours obediently,

G. H. T.

FARMERS AND THE TITHE QUESTION.

To the Editor of the Nonconformist.

DEAR SIR,—Now that the times are so bad for agriculture, the "Tithe question" is one that needs adjusting, for the farmer is paying considerably more tithe than he ought to. When the tithes were computed wheat at that time was all sold by measure, and wheat did not then average to weigh more than 60lb. per bushel. At the present time there is none sold—or hardly any—by measure, and the greater proportion of it is sold 63lb. per bushel; so that now we are selling 24lb. per quarter more than when the tithe was computed, which raises the tithe at a higher standard, and we pay, not the former rate of 60lb. per bushel, but at 63lb. per bushel, which I consider an act of injustice to the tithepayer, and it ought to be rectified. Barley at that time would not average to weigh more than thirty stones to the quarter; now barley is sold at thirty-two stones to the quarter, so we are paying the tithe on the barley for two stones more than we ought to. Oats at that time would not average to weigh so much as they are now sold at by two stones, so we are selling two stones more oats to help to raise the tithe beyond its fair natural average. I have been a farmer since 1840.

Yours truly,

FAIR PLAY.

April 12, 1879.

THE REV. G. B. JOHNSON AND THE CHURCH AID SOCIETY.

To the Editor of the Nonconformist.

DEAR SIR,—Your kind correspondent in reporting the "Devon Congregational Union" facetiously cites Professor Anthony's pleasure that "Devonshire air had converted me from a strong opponent to a warm supporter of the Church Aid Society"; but he fails to report my reply to this pleasantry, in which I was careful to remind my good friend how essentially the scheme of the society had been modified. I never opposed its object, and I am heartily glad that I can work with much hope on the lines now laid down.

Yours truly,

Torquay, April 10, 1879. G. B. JOHNSON.

THE NEW QUARTERLY MAGAZINE for APRIL

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Admission by Tickets till 6.45, and afterwards without tickets. To commence at Seven.

Tickets may be had at 2, Serjeants' Inn, Fleet Street, E.C.; Passmore and Alabaster, and Elliot Stock, Paternoster Row; Mr. Gooch, 55, King William Street, City; Mr. Blackshaw, Metropolitan Tabernacle; and Mr. Buckmaster, 46, Newington Butts.

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The Nonconformist.

WEDNESDAY, APRIL 16, 1879.

THE WEEK.

TELEGRAMS from St. Vincent in anticipation of the Cape mail, and which were expected yesterday, had not been received at the time of our going to press. They are expected to bring news of the relief of Ekowe by General Chelmsford, or at least of the attempt to do so.

A DARING miscreant chose Easter Monday for an attempt to assassinate the Emperor Alexander of Russia. While the Czar was taking his early morning walk near the Palace at St. Petersburg, a well-dressed man, who turns out to be a retired functionary of the Ministry of Finance, fired a revolver three times at His Majesty, each time happily missing fire, though the would-be regicide subsequently wounded one of his pursuers, and was eventually knocked down and captured. It is said that Sokoloff, prior to the attempt, had previously taken poison, which might account for his failure. When afterwards searched, some capsules containing a deadly poison were found secreted about him. Little discomposed by the attack, the Emperor at once drove to the Kazan Cathedral without escort to offer thanksgiving for his deliverance, and on the news becoming known there was a remarkable outburst of loyal sympathy among the population. Thousands flocked to the Palace and enthusiastically cheered the Czar, who has received congratulatory telegrams from all the Sovereigns of Europe, including the Sultan, and from the Government of the United States. St. Petersburg was brilliantly illuminated in the evening. This is the third attempt to assassinate the Czar during his reign, one of them having been made by a Pole during his visit to Paris in 1867.

Whether the criminal acted alone, or was only the instrument of the Secret Revolutionary Committee, which a few days before issued a proclamation, placarded in St. Petersburg, warning "Herr Alexander Nicolaievitch" against the tyranny of his officials, and telling him that he is getting into "dangerously deep waters," remains to be revealed. It is probable, however, that the act of Sokoloff was the suggestion of an excited and morbid nature, and not done to order; for in the proclamation referred to, the Czar is told that as he is going directly to perdition his life is spared. But it is abundantly clear that the Government have thus far been quite unable to repress the terrible Nihilist conspiracy, though hundreds have been arrested and sent into exile, or otherwise disposed of. The Nihilists last week followed up their attack upon General Drenteln at St. Petersburg—whose assailant has not yet been discovered—by an attempt to assassinate the Governor of Kieff, who had already tendered his resignation in consequence of the receipt of threatening letters. Indeed, one high official after another has prudently taken the same step at the mysterious demand of the conspirators, who the other day sent threatening letters to most of the Ministers of State in the capital, and who issue their dread mandates in places as widely apart as St. Petersburg, Moscow, Kieff, and Charkow. In the last-named place, within the last few weeks, more than a thousand young persons, of both sexes, have been incarcerated at Charkow and probably deported to Siberia. In all the principal towns the Revolutionists issue and post their proclamations, and appear to have at their command ample funds for printing presses, paper, agents, and spies, as to the supply of which no clue can be obtained. It is believed that their audacious warfare against the Imperial Government is secretly connived at by middle class officials and the police in many districts, if not by higher functionaries; and they are reported to have secured the adhesion of the students of the principal cities of the Empire, and not a few secret supporters in high

life. This ramified conspiracy has created so general a panic in Russian society that a great many landowners are afraid to live on their estates, and are crowding into St. Petersburg, Moscow, and other cities, and we are told that in consequence of the espionage, arrests, and exiles, the most dangerous rebels are those who use the most fulsome adulation in speaking of the Court.

After some weeks of active negotiation, the mixed occupation scheme for Eastern Roumelia has fallen through. It was found to be impossible to bring about general agreement among the Powers as to the details. Diplomacy is now busy in finding a substitute for the continuance of the Russian troops, and is said to have found it in a project put forward by the Porte for appointing Aleko Pasha Vogorides, who is of Bulgarian origin, and a member of the Eastern Church, as the Governor of the province for twelve months, to act under the control of the European Commission, whose powers, in conformity with the proposal of the Russian circular and with the opinion of Europe, should be prolonged for another year. It is thought by the Porte that a government so constituted would possess so much moral authority as to be able to dispense with an army of occupation to support it in introducing the new statute, and, with the help of the *gendarmerie* to be formed, and the militia, would be quite able to prevent disturbances. Russia, it appears, adheres to the scheme, while the other Powers desire to invest the Commission with the clear right under the Treaty of Berlin of calling in Turkish troops in case of emergency. This is the only obstacle to an arrangement. General Todleben is said to have lately reported that Russian ascendancy in Roumelia can only be preserved by a new war; an alternative from which the Czar shrinks. Meanwhile there is additional evidence that on neither side of the Balkans is Russian domination desired. The *Nowosti* of St. Petersburg significantly writes:—

All Russian newspaper correspondents agree in their reports of the astonishing enmity to Russia and things Russian which breaks forth from time to time in the Assembly at Tirnova. It is hard to explain why all the Slavonic peoples of the Balkans, who have received from us nothing but benefits, turn away from us with a common consent, and turn preferably to the Greeks, the Roumanians, and the Servians. It is a strange psychological riddle that our own kindred by race, who owe us so much, should repay our good will with an increasing dislike.

Moreover the *Maritza*, which is a genuine national organ, energetically repudiates the notion that Russian intrigue will dominate and disintegrate the country. The Russian influence in all the services, it says, is small, and the Bulgarians certainly do not favour its increase. In another year, if the Russian troops are now withdrawn, this feeling will probably be universal in Bulgaria and Eastern Roumelia, and England could then safely combine with Russia in supporting the union of the Principalities with a view to keep out the Turks.

It seems that Aleko Pasha has actually been appointed by the Porte, and is about to enter upon his duties. In a few days a new Bulgarian Assembly will meet specially to elect a prince, and it is thought to be quite possible that the Governor-General of Eastern Roumelia will be chosen, which would be the first step towards the much-desired union of the two Principalities, and a peculiar obstacle to the realisation of the separation policy which Lord Beaconsfield forced upon the Berlin Congress.

The reports relative to the Egyptian crisis have varied from day to day. On Saturday it was authoritatively stated that the Sultan had actually offered the Western Powers to depose the Khedive. On Monday, however, we learnt that the Porte was not ready to act, but would co-operate with France and England in some mutually satisfactory arrangement, and would meanwhile hear what the special envoy despatched by Ismail Pasha to Constantinople had to say. Talat Pasha takes with him ten chests of money—a very persuasive argument with a bankrupt Government. And now it is said that the Khedive will not be deposed "should ample guarantees be given for good administration in Egypt." Ismail Pasha is in no

trepidation. He accepts all resignations of European officials, and appears to be supported generally by his subjects—omitting, of course, the miserable peasantry, thousands of whom have lately been the victims of starvation. The Egyptian Parliament has suddenly emerged from obscurity and is about to deliberate; the chief landowners have rallied to the support of their sovereign; and the offer of the Khedive to pay the floating debt in full, and five per cent. on the consolidated debt has won over a majority of the European creditors. In short, the Western Powers find it daily more difficult to take any action against Ismail Pasha.

There are still no signs that Yakoob Khan is inclined to serious negotiation until Cabul has been entered by the British troops. Till then, it is said, "he dares not submit for fear of wounding the national pride of the Afghans." Major Cavagnari is likely to go to Cabul with a small escort to endeavour to convince Yakoob of the futility of resistance, and is reported to be hopeful of success. Meanwhile the Ameer continues to incite the tribes against the invaders of their country, and the Moollahs are busy preaching a Jihad. The published letter of an officer with one of the advanced columns throws some light upon the state of things in Afghanistan. He says that the Government are thoroughly sick of a war "which will not end so long as there is an armed ruffian in the land." "It will," he says, "be years before we have done with petty raids and engagements. Life and property are nowhere safe in these regions." The troops are enduring terrible privations, and men dare not move from the camps for fear of being cut off, the camels are dying, and there will be infinite trouble with the Afghan tribes. The weather is now growing warmer, and delay will be in favour of Yakoob Khan, especially if an advance on Cabul should be ordered.

Though the descent of Garibaldi upon Rome is a ten days' old story, his motives for appearing in the capital of Italy are not yet clearly revealed. With any other man it would suffice to know that the moist climate of Caprera doomed him to repeated attacks of chronic rheumatism. In a published letter the General, who, even when racked with pain cannot ignore politics, denounces Depretis, the Prime Minister, as the "servile tool of veiled despotism"; bewails the downfall of the Cairoli Ministry; and, while acknowledging Italy's debt of gratitude to the Savoy dynasty, warns King Humbert "that monarchies are not eternal, and that the duration of that of Savoy will be in the direct ratio of the affection it merits from the people—affection not to be earned by fifteen million lire of civil list; nor by an excessive number of estates; nor by a standing army, which devours the fourth part of the revenue; nor, finally, by keeping one-half the nation in idleness to batten in luxury on the other." Surely Garibaldi might have added, to the other national peril, the ignoble indolence of the Parliamentary deputies, a quorum of whom can rarely be secured, and the somewhat sinister foreign policy of the Government of Rome, which seems ever on the watch for Italian gains, whether in Albania or Egypt. After such an outspoken philippic, it seems odd to find King Humbert calling upon his wayward subject, and having an hour's conversation with him at his bedside, and Garibaldi returning the call at the Quirinal in his customary red shirt, the King not allowing him to leave his carriage, but having a half-hour's chat with him at the window. What other European Sovereign would, under such circumstances, have acted thus?

It is said that Sir Stafford Northcote is meditating a financial stroke which might bring a good round sum—perhaps four millions—into the national exchequer. The notion seems to be that there might be a profitable transaction in respect to the railway passenger duty, by commuting it for a fixed sum. Negotiations are going on, and, according to the *Standard*, the plan of adjustment is that the companies should redeem the tax by the payment of sums

ranging from ten up to fifteen years' purchase, according to the more or less prosperous circumstances of each line, as an equivalent of the annual amount now paid in the form of passenger duty.

The scheme grants to the companies power to raise the necessary funds by the issue of a stock ranking for dividend in the same position as is occupied by the passenger duty itself, that is, taking precedence even of the debentures. Facilities would thus be afforded for raising money to pay the redemption sum at a very low rate, though of course it is improbable that such a course could be taken without the concurrence of the debenture holders being obtained.

But though railway directors might be willing, debenture holders may prove to be as obdurate as the Glasgow City Bank liquidators. Of course the British taxpayers would be *per se* pleased to see last year's large deficit paid off, but then it would only be by extinguishing a source of revenue for the future—or at least for a few years to come.

The severe depression of the agricultural interest in Great Britain is now a patent fact, and finds sufficient illustration in the general abatement of rents, which the Speaker fears may have to be followed by a "readjustment" of rents—a more serious matter. The farmers are, as we indicated a fortnight ago, less inclined than hitherto to put up with delusive promises from the Government. An agriculturist and landowner in nine parishes of Berkshire asks in the *Daily News* how a farmer is to live with the tremendous weight upon him of high rent, high tithes, heavy tradesmen's bills, income-tax where no income exists, increased rates and taxes of all descriptions, the School Board coming up to add a one shilling rate to the already overdone list; and last, but not least, the increased hire of the labourer, which is a very large item in the year's expenditure. The writer goes on to say:—

Added to all this is the very low price of corn, with no prospect of being better, as we have now to compete with the whole world, and the facilities of transport are so great that the foreigner can supply us with everything necessary for human or animal food—corn, beef, mutton, bacon, cheese, lard, eggs, poultry, oxen, sheep, &c., at a cheaper rate than that at which they can be produced by the farmer, loaded as he is with his heavy expenses. The tenant farmers are many of them falling into the slough of despond, and unless something is done, and that promptly, in the matter, I fear some of the landlords will follow in the same track. The last crop the farmers had is now giving way, namely, stock; store sheep are down 10s. per head; wool, 10s. per tod; store beasts, 8s. per head; mutton and beef, 1s. per stone; bacon and pork, 2s. per score, and every prospect of being lower. It is becoming very serious; farms are falling into the landlords' hands in every direction. The landlords must lower their rents; the Government must also do something for us, or at the next general election they will find their mistake. What they have done for us is not worth the paper it is written on—namely, the Agricultural Holdings Act—as no gentleman will agree to it.

Would not Mr. J. T. Wells, the complainant, instead of asking for a repeal of the malt-tax, and a two shilling duty on foreign corn, better serve his object by steadfastly opposing the costly foreign policy of his political leaders, and by joining the proposed new tenant farmers' organisation for dealing with the law of entail, the game laws, freedom of sale, and with the question of unexhausted improvements?

We publish elsewhere a letter taking a somewhat gloomy view of the prospects of the Liberal party, though containing some excellent advice. Against the fears of "C. H. T." may be set the opinion of the *Saturday Review*, which gives an independent support to the Government. Our contemporary believes that since the session began the Ministry has "constantly lost ground," and the writer adds:—"Fortune and the confidence which is engendered by success seem to be deserting the party which must still remain in power as long as the present Parliament lasts. Six years ago, though the country was then prosperous, and though no foreign or colonial complications had occurred, symptoms of decline portended the fall of Mr. Gladstone's Government. For the third time in succession the next general election will probably produce a change of Ministry."

The stirring address of Mr. Crobie, M.A., of Derby, to which we lately referred, entitled, "The Situation of Public Affairs Viewed from the Standpoint of Christian Patriotism" is, it will be seen, published in a cheap pamphlet form, and will, we hope, have a wide circulation.

Religious and Denominational News.

A very fine Wesleyan Chapel, which has been erected at Harrogate at a cost of about 10,000*l.*, was opened on Good Friday by a religious service, the preacher being the Rev. Dr. Pope, of Didsbury College. The erection of a spire is contemplated, and this will add another 1,000*l.* to the cost.

COLNE, NEAR BARNSELY.—The new Congregational Chapel in this place, erected at a cost of 4,100*l.*, and capable of seating 650 persons, was open for public worship on Good Friday. The Rev. Dr. Fairbairn preached morning, afternoon, and evening. The greater part of the money required has been raised.

WESLEYAN MISSIONARY SOCIETY.—At the meeting of the Manchester Auxiliary on Monday, it was stated that the income of the society during the past year amounted to 146,022*l.*, and the expenditure to 159,808*l.*, the deficiency therefore being about 13,000*l.* The contribution of the Manchester district was 7,051*l.*, showing a decrease of 102*l.* on the receipts of the previous year.

A THEOLOGICAL TEST.—It appears that the resolution of the Bradford District Committee of the Yorkshire Congregational Union, lately reported in our columns, declining to recommend a recently settled minister to the Union on the ground that he had denied "the substitutionary death" of Christ, has not been allowed to pass unchallenged. A protest, signed by a large number of the best known ministers and laymen in the district, has been presented to the Executive Committee of the Yorkshire Congregational Union, and we understand that the latter have recommended the Bradford District Committee to reconsider the terms of their resolution.—*From a Correspondent.*

CONGREGATIONAL BOARD OF LONDON MINISTERS.—The one hundred and fifty-second annual meeting of this board was held at the Memorial Hall, Farringdon-street, yesterday evening, April 15. In the unavoidable absence of the Rev. H. R. Reynolds, the chairman, the Rev. Henry Simon, the deputy-chairman, presided. The report of the proceedings of the past year and cash statement were read and adopted. The following officers were elected for the ensuing year:—The Rev. Henry Simon, chairman; the Rev. George Martin, deputy-chairman; the Rev. I. Vale Mummery, for the twenty-third time, as financial secretary; and the Rev. John Nunn, for the fourth time, as general secretary. Cordial thanks were voted to the Rev. Dr. Reynolds, the retiring chairman, and the Rev. H. Simon, the newly-elected chairman, for their efficient services during the past year. Thanks were also accorded to the secretaries, the auditors, and the scrutineers.

MR. SPURGEON, who has been residing at Mentone the last three months for the benefit of his health, and who was incapacitated from preaching for two or three months previously by an attack of rheumatic gout, has recovered sufficiently to resume his duties, and on Sunday he preached at the Tabernacle, Newington Butts, both morning and evening. It had been previously announced that he would do so, and on both occasions the large building was filled to overflowing, every seat and every bit of standing ground being occupied. Excepting a little huskiness of voice which was manifest occasionally, the result probably of a recent cold, the reverend gentleman appeared to be in good health, and he preached with all his old force and vivacity. The text in the morning was from Psalm cxlv., 7:—"They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." And that in the evening from Jeremiah iii. 19:—"How shall I put thee among the children?"

THE PRIMITIVE METHODIST COLLEGE AT MANCHESTER.—The Primitive Methodist College, or Theological Institute, Alexandra-road, Manchester, is now rapidly approaching completion, and will probably be opened in July or August next. At present it is proposed that the students shall remain at the college for two years, but it is possible that this term may be extended. As, however, the object is to produce a practical rather than a learned ministry, a severe and lengthy course of study is not contemplated. An extension of the term will be regulated by circumstances. The contract for the building is 5,695*l.*; and so admirably has everything been anticipated by the architects that no expense in the shape of extras has been incurred. Incidental and furnishing expenses will swell the outlay to 8,000*l.*, and, if possible, 2,500*l.* should be invested to enable the trustees to pay the chief rent and other annual claims. In all 10,500*l.* should be raised. Towards this sum 6,600*l.* has been promised, and nearly two-thirds of this amount have been already paid in and expended. The Rev. J. Macpherson, with whom the scheme originated, has the task assigned him of raising the requisite funds, and the above figures show the amount of success which has so far attended his efforts.—*Manchester Examiner.*

THE LATE REV. T. H. MORGAN.—We regret to record the decease of the Rev. T. H. Morgan, pastor of the Baptist Church, South Hackney. The event occurred suddenly, on Tuesday evening, April 8, at his residence, 10, Cawley-road, Victoria-park, just as he had completed his preparations for a journey next day to the coast for rest and change. He was out of health, but had engaged to preach first at Brighton, and then at Ventnor, having no apprehension of his impending decease. He was the eldest son of the venerable minister who occupied so large a space in the public life of

Birmingham during the first half of the present century. In that town the name of the Rev. Thomas Morgan will yet be long remembered. His son was interred on Saturday in the family grave at the General Cemetery, Birmingham, where the funeral service was conducted by the Rev. Dr. S. G. Green, of the Religious Tract Society, late President of Rawdon College. Mr. Morgan will be best remembered by his long and useful career as Principal of the Shireland Hall School for sons of ministers. His first pastorate was at Boston, and he was also afterwards, at different periods, pastor at Stourbridge, Harrow-on-the-Hill, and South Hackney. His long residence and travels in America, where he settled his sons in business at Chicago, made him familiar with great numbers of Baptist churches in the United States, where he was highly esteemed as a preacher, and on his return to England he acted for some time as agent of the American Bible Union.

THE LONDON MISSIONARY SOCIETY.—THE TANGANYIKA MISSION.—On Wednesday afternoon a meeting was held at the Board Room of the London Missionary Society to take leave of Messrs. E. J. Southon and W. Griffith, who are about to proceed to Central Africa, under the auspices of that society. Two of the missionaries at Ujiji, which is the headquarters of the mission, have, as already stated, retired, and Mr. J. B. Thomson died last September. There remain but three at Ujiji, Messrs. Hore, Hutley, and Dodgahun. The two young men referred to will be accompanied as far as Zanzibar by Dr. Mullens, the foreign secretary, in order that he may give his aid towards the further organisation of the mission, and procure such information as may be a guide for the future. On arriving at Zanzibar, Dr. Mullens will determine whether it is desirable that he should proceed to the interior. The meeting on Wednesday was presided over by Mr. G. F. White, supported by some of the leading friends of the society. After the singing of a hymn, and prayer offered by Mr. Henry Wright, the chairman explained the circumstances under which the meeting was held, and on behalf of the society expressed grateful appreciation of the proposal of Dr. Mullens, who followed with a brief and earnest speech, asking for the constant prayers of the friends of the mission. Messrs. Southon and Griffith afterwards spoke, and expressed their great satisfaction at the resolve of the society to send out Dr. Mullens with them. Dr. Moffat followed with a touching address to the young missionaries about to depart, and wished them abundant success. They are likely to be joined at Zanzibar by Mr. W. C. Pickersgill from Madagascar, who is labouring on that island. Dr. Allon offered a valedictory prayer, which brought the meeting to an end.

THE WESLEYAN METHODIST THANKSGIVING FUND.

(From a Correspondent.)

This fund, now in course of contribution and collection, well deserves the studious attention of those who prefer free-will offerings to any form of compulsory support in the maintenance of religious operations and services. The whole amount, whatever it may be, is to be considered as payable before March, 1881. Two years nearly have yet to run, and already nearly 111,000*l.* have been notified as forthcoming. Week by week announcements are made in the connexional newspapers of liberal subscriptions from different circuits. Already the committee of appropriation have devoted much money actually received to the liquidation of debts on several funds, so as to prevent the accumulation of interest on such outstanding obligations—one proof that Methodist zeal is guided by discretion.

The occasion of this "Thanksgiving Fund" (if rightly understood) is adapted still further to enlist the sympathies of those who love self-government in all voluntary associations. Although the word "thanksgiving" is receiving among the contributors as wide an application as their respective ideas of gratitude inspire, we understand the epithet to have had primary reference to the success of the experiment for the first time made in August, 1878, of submitting the general affairs of the body to the deliberative councils and decisive votes of a mixed Conference—one, that is, composed in equal numbers of ministers and of lay representatives of the circuits freely chosen by the church officers at large, except a few *ex-officio* members. That experiment was found so happy and successful as to inspire that wide sentiment of gratulation now expressing itself in the "Thanksgiving Fund." The experiment, as many persons know, was itself the well considered, cautiously delayed, yet almost unanimously determined result of a protracted experience, including not a few controversies stretching over the long period of four-score years; for of the half-dozen offshoots from the parent stem, nearly all separated on this very ground, while all absolutely adopted in their own government the principle of a mixed conference, one (that of the Primitive Methodists) having two laymen to one minister, and a second (that of the United Free Churches) being purely representative, irrespective of ministers and laymen. A few, but a very few, persons still live who witnessed the origin of these salutary changes, with some who devoted themselves more than forty years ago to an argumentative movement of which the mixed Conference of the Old Wesleyan Methodists and the Thanksgiving Fund now being collected are the crown and the flower.

It is due, in the first place, to the Methodist ministry, to say that they have led the whole connexion in this expression of gratitude with a spirit which does them great honour. The very first contribution on the list last issued runs thus, "An Aged Supernumerary, 24l."; and this is but one of many handsome gifts from ministers, old and young, married and single, together with the children of the former. In some instances, when, perhaps, the possession of private property made the difference, ministers and ministerial families have sent in princely gifts; but, in general, these sums, rising from tens to hundreds and from hundreds to thousands, have naturally proceeded from laymen and lay families in the enjoyment of ample fortunes or of large profits from commerce or manufactures. Nor is it less than marvellous, whether we speak of tens, hundreds, or thousands, that so much liberality should have been shown in this time of stagnation and distress. In one case, for example, a gentleman, who had already given one thousand pounds for general purposes, added the munificent sum of nine thousand pounds "for an orphanage"; while, at the lower end of the scale, there may be noticed such items as "Sergeant and Mrs. Kerrison, two pounds," and "Private William Davidson, 30th Regiment, ten shillings," which may be regarded as a truly thankful and well-earned acknowledgment of the "army work" which the Conference instituted years ago, and which has been prosecuted with a degree of success that has drawn warm recognition, not only from the commanders of regiments, but also from general officers of the highest rank.

One very striking and interesting feature in this "Thanksgiving Fund" is the wide range taken among the donors by the sentiment which dominates the movement. Many of the gifts are characterised as "In memoriam" simply, but a large number are in memory of fathers and mothers, sons and daughters, brothers and sisters "now in heaven," some of which may be rather quaintly expressed, but all in a touching manner, such as "five children gone home and five living," "dear sainted mother," "godly mothers (of husband and wife) in heaven," "in memory of Methodist parents," and so forth. There are also "thank offerings for family blessings," for "God's mercies," for "sparing and saving grace," for "blessings received since Christmas, 1877," for "chastening mercies," and for "constant mercies," for "special deliverance in a recent railway collision," from "one who realises Ephesians ii. 13" (which speaks of those who "sometimes were far off" but "made nigh by the blood of Christ"), for "special help in time of need," for "God's care," for "restored health"; to which might be added many instances like "In gratitude for the Methodist ministry of the last two years," and "For the great success of the late revival." Probably, if former lists were searched, they would afford other instances of sympathy beyond the bounds of the Connexion, like one which we observed in the latest issued, "A Congregationalist, one pound." But the most signal result that an examination of the whole series would yield would be the productive power of those chords of connexional, personal, and family sympathy which have been so distinctly struck and so universally responded to.

COUNTY ASSOCIATIONS.

The annual session of the Yorkshire Congregational Union was held at Sheffield last week. On Monday, there was a devotional meeting in Nether Chapel, Dr. Falding, of Rotherham, presiding, at which the Rev. T. G. Horton, of Bradford, spoke on "Incentives to seek the salvation of souls," the Rev. A. H. Byles on "Do we make men unbelievers?" and the Chairman gave the ministers and friends a hearty welcome. There was also a meeting in the schoolroom of Zion Chapel, Attercliffe, Rev. J. Calvert presiding, at which the Rev. John Hunter, of York, spoke on "The culture of spiritual life." There was also a meeting at Rotherham, the Rev. J. Sidney Morant, B.A., presiding, who, together with the Rev. R. Bagnall, of Scarborough, delivered an address. The latter spoke of the necessity of Nonconformity being upheld in the agricultural villages. In many places the crucifix was being lifted up instead of the cross, and clergymen were presenting themselves as priests who could absolve the conscience from sin. It was not only necessary that the Gospel in those places should be propagated, but that it should be defended. That was their business in forming the Church Ail Society. It was, he said, generally more difficult now for Nonconformist work to be carried on than was the case a quarter of a century ago. The Church of England had imitated and was still following, the plan of work which Dissenters had instituted; and Voluntarism was also a great aid to the Church of the present day: hence the difficulty referred to. On the same evening, a public meeting was held in the Independent Chapel, Handsworth Woodhouse, Mr. Alderman Law, J.P., of Bradford, presiding. Addresses were delivered by the Chairman, the Revs. G. R. Bettis, H. T. Robjohns, of Hull, and others.

The first sitting of the Union was held in Nether Chapel on Tuesday. The Rev. E. R. CONDER, M.A., of Leeds, was chairman, and there was a large attendance of ministers and delegates. The Chairman devoted his opening address to a consideration of what is the real nature, worth, and measure of Christian liberty, to which their Congregational churches had always borne such strenuous and faithful witness. In dealing with the general

question "What is liberty?" he said it was not an end, but a means or condition, valuable and to be defended at all costs, not for its own sake, but for ends else unattainable. In political life liberty was not lawless license, but the right of being ruled according to stable and just laws. A law had no right to exist unless it were just. The religious liberty, for the sake of which our fathers counted not their lives dear to them, was liberty of conscience; that was not liberty to be without law, or above law, but liberty to obey Christ's law. The liberty they contended for was civil liberty, inasmuch as it demanded from the civil powers non-interference with conscience; and it was religious liberty, inasmuch as it was liberty to obey God. After dwelling upon this phase of the subject, the speaker went on to say:—

The battle of civil and religious liberty has in our own days passed into a new and remarkable phase, the watchword of which is not "Freedom of Conscience," but "Religious Equality." The contention thus symbolised is not that all men shall be free to worship and obey God, but that no man shall suffer civil or social disadvantage on account of his religion or his lack of religion. This is a lower but a wider platform; and some excellent people are suspicious of it on both accounts. They do not like coming down to it, and they are shy of the company they will meet. "You ask us," say they, "to fight shoulder to shoulder with Agnostics, Positivists, Atheists, Secularists—men who wish to destroy the Established Church, because they wish to destroy all churches, and with them Christianity. How can the cause which requires or admits such allies be the cause of divine truth and Christian duty?" The question is perhaps natural, but the reply is obvious. Duty depends not on our companions, but on our aims. ("Hear, hear," and applause.) If there are those who hope that the triumph of justice and reason will be the downfall of Christianity, it is to be regretted, for the sake of the persons themselves so minded—(a laugh)—but it makes no difference in our duty, or even in our policy. (Applause.) Rather, if there be one weapon of which we should be eager to disarm the sceptic, it is the belief that Christianity is buttressed by injustice—(Hear, hear)—and if there be one wrong by which Christianity even seems to profit, that is, of all others, the wrong which Christians should most eagerly seek to remedy. Therefore, as the profound religious differences which divide us from the Jews and Roman Catholics did not prevent us from throwing our heart and strength into the struggle, first for Catholic emancipation, next for Jewish emancipation, so, if Agnostics and Atheists are contending for what is in itself right, we dare not refuse, to that extent, to fight alongside with them. (Applause.) What we claim from the Commonwealth for ourselves, namely, that no shadow of public stigma—not even the insult of a bribe, the dishonour of an unjust pre-eminence—shall attach to our conscientious and willing obedience to God, that we must yield to others (nay, claim for others), in order that such obedience may at least be possible for them. The responsibility of the use they make of their freedom is theirs, not ours. Yes. But let it be understood that we concede to them, and claim for them, this liberty; we do not receive it for them. We do not owe it to their principles—(Hear, hear)—nor are we likely to owe it in any large measure to their assistance.

He ventured to assert that from Agnostic, Materialistic, Positivist, or Atheistic principles, it was not possible to deduce any sound theory of religious liberty. Reject Christ, and no other Head of the whole human race was ever conceivable. Let thought, affection, will, conscience, &c., be only the electric dance of cerebral atoms, and he believed it was impossible that the outcome could be the perfect development of individual freedom. The logical result of materialism was not liberty, but fatalism, which strangled the idea of liberty in its very cradle. They had won religious liberty; but now there was a swelling cry for intellectual liberty, freedom of thought.

Whatever bears the time-mark of the past, the moss of antiquity, or even the dust of a generation, is suspected. The sheen of novelty is identified with the lustre of truth. Advanced thought, it is assumed, must be true thought. (A laugh.) Nothing is too venerable, precious, or sacred to be flung into the furnace of criticism, often with the hope, rather than the fear, that it will prove dross. Thought, it is taken for granted, cannot be too free. And the criterion of freedom of thought, it seems to be supposed, is the substitution of the principle of individual speculation for the principle of authority. "No man can be a great thinker," says Mr. Mill, proudly conscious of being one himself, "who does not recognise that as a thinker it is his first duty to follow his intellect, to whatever conclusion it may lead." The first duty, I venture to think, of a great thinker, equally with a small thinker, is to follow truth—(applause)—whether along a fresh or a beaten track. And since, as the same writer has impressively reminded us, one portion of truth commonly sets as another rises, it might be profitable to remember, that while authority may very possibly lead us wrong, untamed individual speculation is sure to do so, because no two thinkers think alike, and none are so unlikely to think justly as those who are chiefly ambitious to think originally. (Laughter, and "Hear, hear.") Now, false thinking in the particular case we have specially at heart—the case of our own churches and preachers—means false theology; and false theology, taught in the pulpit and believed in the pew, means what our Master in homely but terrible language describes—"When the blind lead the blind both shall fall into the ditch." It therefore behoves us, brethren, to consider with some care this grave question—what is true intellectual liberty or freedom of thought? Is it not the case, that just as multitudes of persons imagine practical liberty to consist in doing as one pleases, so there are not a few labouring under the kindred delusion that intellectual liberty is thinking as you please, and who never suspect that the latter kind of freedom must issue as disastrously as the former? Whereas, in fact, you have no more right to think as you please than to act as you please. Truth has the same imperial claim over the intellect as duty over the conscience. (Applause.) We are no less bound to think truly than to deal justly.

Nobody is infallible—our fathers no more than we, and we no more than our fathers. We all of us make mistakes in reasoning, just as we commit faults in conduct, even when striving to do our best. But no one has a right to make more mistakes than he can help. Truth will not cease to be true because we do not believe it, nor error become truth because we are firmly convinced of it. There are laws of thought as well as of conduct; and true liberty, in the one case as in the other, lies in intelligent and willing obedience. It is along that line of thought in which caprice is impossible, and the laws of right thinking are most vigorous and most easily ascertained—namely, mathematical thought—that the great triumphs of science have been achieved. Not conflict of opinion, but patient following out of unquestionable truth, has opened to mankind the treasures of nature, and the secrets of distant worlds. (Applause.)

Eternal unsettlement of foundations could mean nothing but the perpetual nonage of theology—"ever learning, but never coming to the knowledge of the truth."

A generation that has the life-blood of youth in it, and is to do any great and good work in the world, must to a good extent fashion its own tools, work out its own formulas, think its own thoughts, and speak its own words. But if it thinks it has nothing else to do; if it ignores the slowly gathered wisdom of the past, takes progress to mean beginning everything over again, and imagines that it may safely saw off all that part of the ladder which is below its own rung—(a laugh)—then it is at least as likely to instruct posterity by its folly as by its wisdom. (Laughter and "Hear, hear.") So far from its being true that a thinker's first duty is to follow his own intellect whithersoever it may lead him, he has no right to deem himself able to think to purpose until he has patiently mastered the thoughts of the great thinkers who have gone before him, and weighed the mass of truth already won and assayed. (Applause.) A true, instinct therefore, has led our churches during their past history to esteem unity and continuity of doctrinal belief and preaching no less precious than liberty. It is no unreasonable fear which affects them, that if this unity and continuity should be first despised and then destroyed; if the time should come when a Congregational pastor will feel himself bound by no sentiment of honour or duty to pay regard to the traditions—the unwritten but living traditions of our body; if in every pulpit, in place of contending earnestly for the faith once for all delivered to the saints, the preacher shall feel at liberty to lay another foundation than that is laid, to controvert Peter and James, to criticise John, and to eliminate Christ from the Psalms, prediction from the Prophets, miracles, atonement, and resurrection from the Gospels; it is not, I say, an unreasonable fear that affects our churches, that if such a time is to arrive, the death-knell of Congregationalism will have sounded. (Hear, hear.) For no organisation—least of all a Congregational Church—has any business to exist, when the very purpose for which it exists is not fulfilled but hindered. Independency as a mere system of Church government is not worth the income of our poorest pastor, or the cost of our rudest village meeting-house, if it do not answer the end for which Christian Churches were called into being. And what is that end, if it be not that of which the Divine Founder of the Church said, "To this end was I born," and for this purpose came I into the world, that I should bear witness unto the truth"? Yet—Congregational Churches, at least in England, have been freer than any great body of Christians from the mistake of endeavouring to maintain this precious unity and continuity of faith and doctrine by clerical subscriptions to rigid formulas, or loud-voiced utterances of written creeds. They are not likely to fall into this error now. I call it an error, a mistake, not because it would be morally wrong, for it cannot be wrong to attempt right ends by innocent means; not because it would be inconsistent with Independency, for if Independency does not answer its purpose, the sooner it is modified the better; not because it is contrary to precedent, for we are as competent to make precedents as our fathers; but simply because it would be useless. (Hear, hear.) It could not succeed in its aim, but it might very probably aggravate the ills it was meant to cure. How, then, are we to reconcile these two—the living and life-quickening freedom of thought which is indispensable to the progress of theology, and without which our Church life will stagnate at the fountain-head, with that filial reverence for the past, that loyal adherence to the body of ascertained truth, that substantial unity of belief and teaching without which such progress has no starting point, no central line of advance, no definite aim? I know no solution of this problem—I do not believe any will be discovered—but that old-fashioned practical method in which the apostles solved it. The apostles began by assuming individual liberty of thought. They addressed their teaching to the individual conscience, reason, and judgment, "warning every man and teaching every man" that they might "present every man perfect in Christ Jesus." But they made disciples not to themselves, but to Christ. They enforced the need of direct divine teaching to make a true Christian—how much more a sound theologian? Personal freedom, and the sole and unlimited authority of Christ, were the two poles of the axis of the Church's unity. Vainly shall we seek any other solution of our problem, any easier escape from our difficulties. Personal discipleship to Christ, and living communion with Him in His word, under the personal guidance of His promised Spirit, as it is the only remedy for the sectarian feuds of Christendom, so it is the only antidote to a licentious freedom of thought which, as it leaves its channel, loses its true course, and the broader it flows, the shallower it grows. Here alone is the secret of a truly progressive theology. (Applause.)

On the motion of the Rev. Professor Tyte, seconded by Mr. J. W. Pye-Smith, thanks were cordially voted to the chairman for his valuable address.

It was resolved that next year's meeting should be held at Huddersfield, and that the Rev. Dr. Fairbairn, of Airedale College, should be the chairman.

Mr. W. H. Conyers reported that the operations of the Yorkshire Chapel Building Society had been practically suspended during the last two years, owing to the depression of trade. During this period no doubt several places of worship and schools had been erected, and such had had to dispense with the aid which otherwise would have been gladly given. With regard to the Mission Room Loan Fund, its present state was as follows:—1,900*l.* had been granted to eight mission rooms, of which 680*l.* had been repaid, leaving 1,220*l.* on loan. One iron church had been erected at a cost of 500*l.*, of which 120*l.* had been repaid, leaving 380*l.* due. 1,750*l.* had been granted to seven chapels and schools, of which 335*l.* had been repaid, leaving 1,415*l.* on loan. The total amount of loans had been 4,150*l.*, of which 1,135*l.* had been repaid, leaving out on loan 3,015*l.* besides a balance of 59*l.* 4*s.* 7*d.* in the treasurer's hands. With regard to the Church Debt Fund, at the meeting of the union in Halifax three years ago an effort was put forth to extinguish the debts on the beneficiary churches, twenty-two of which it was found had debts amounting to an aggregate of nearly 11,000*l.* Subscriptions were then and subsequently promised amounting to 4,475*l.*, the whole of which was granted to the said churches on condition that their debts should be paid by February, 1880. The treasurer had received up to the present time 3,395*l.*, and had already appropriated as much as had been required for the removal of the debts (in whole or in part) of fifteen of the churches.

The Rev. J. R. Wolstenholme made an appeal on behalf of Silcoates School, which he said had given a sound education to nearly 600 ministers' sons. The school was in a most efficient condition in scholarship, discipline, arrangements, and accommodation. There were now in the school thirty ministers' sons, also twenty-nine laymen's sons, and there were about fifty vacancies.

The Rev. Dr. Fairbairn read an able appeal on behalf of the colleges, which he said were not equipped as they needed to be, not supported as they ought to be, or trusted as they had a right to be. In advocating their claims and pointing to the special necessities of the times, he remarked that the Church of England was as intolerant of what it called Dissent as it was ignorant of what Dissent was, whilst criticism was doing its best to eliminate the Divine and supernatural from history. The Rev. Dr. Falding, Principal of Rotherham College, followed with a further appeal for greater interest in the colleges, expressing his regret that the movement for the union of their two colleges in Yorkshire had not been carried on to a successful issue.

In the evening, the public home missionary meeting of the Union was held in Nether Chapel. Mr. J. W. Pye-Smith presided, and there was a large attendance. The Chairman, in his opening remarks, referred to the importance of home missionary work, and to the recent important change made in adopting a new plan for consolidating and extending their efforts in this direction. The Rev. J. B. Robertson (secretary) read what he said was the seventh and last annual report of the Yorkshire Home Missionary Society—that society having now become a part of the lately organised Congregational Church Aid and Home Missionary Society of England. About eighty-nine churches and stations had received the aid of the county society last year, and for the coming year about the same number sought the aid of the new society. During the past year several of their aided churches had succeeded, with the help of the fund in clearing off their debt, whilst others had partially done so, and were taking steps to complete the work. Mr. Law (Bradford), hon. treasurer, read an abstract of the financial statement. The gross income for the last year amounted to 4,006*l.* On the other hand, the various districts had received in grants the sum of 3,332*l.*, as against 2,882*l.* last year. In order to meet current expenses it had been necessary to use 600*l.* of the sum received in legacies. In conclusion, Mr. Law made an earnest appeal for more generous and adequate support to the excellent work of the society. The Rev. R. J. Cooke, a village pastor in Holderness, in an able speech, moved the adoption of the report. The Rev. J. F. T. Hallows, M.A. (Barnsley), seconded the resolution, and it was passed. The Rev. Alex. Hannay, secretary of the Congregational Union of England and Wales, was one of the subsequent speakers, and gave an exposition of the Church Aid Society, making an eloquent appeal on its behalf.

On Wednesday, a resolution was unanimously passed in favour of closing public houses in England and Wales on Sunday. It was also decided that in consequence of the limited income, the grant to beneficiary churches should be diminished ten per cent. Subsequently Mr. Hill, of Bradford, undertook to become responsible for 100*l.* for his district, to make up the year's deficiency, and other gentlemen agreed to make efforts in their several localities for the same object. The Rev. Dr. Mellor, of Halifax, then moved the resolution (given elsewhere) relative to the war policy of the Government. At the public meeting which followed, Dr. Campbell delivered an address (also given elsewhere) on "The Political Dissenter," and the Rev. Jas. Everill, of Hull, spoke on "Evolution in Politics and Religion"; and the Rev. R. Bruce, of Huddersfield, following with an address on "The Future of Independencies"—his subject, he said, having been suggested by a sermon, with the same title, recently delivered by Rev. Baldwin Brown, the retiring Chairman of the Congregational Union. He thought that Mr. Brown took a too gloomy view of the future of Independency, and that his alarm in regard to the dangers of over-organisation

and the centralisation of home missionary work in the Church Aid Society far the whole of England was, though sincere, excessive, if not quite unnecessary. Organisation, so far, had only been of a sympathetic, moral, and pecuniary character, and did not interfere in any way legislatively with the freedom of individual thought or speech, or the freedom of discipline and belief in the separate congregations. (Hear, hear.) He deprecated the ease and indifference with which some refused to contemplate the future of their denomination, shutting their eyes and ears to the perils which threatened it, either in doctrine or discipline. Though it was extremely difficult to predict what the future of Independency might be, or, indeed, of any Church, still it behoved them calmly and wisely to look the facts and probabilities in the face, in order to correct or avoid mistakes, to avert dangers, and to perfect all their methods and machinery for the evangelisation of the country. (Applause.) He did not care to defend Independency *per se*, apart from the scriptural and spiritual ends of which it was the means. Atheism, agnosticism, or any ism, however foolish and mischievous, might be promoted by small congregations or clubs, perfectly independent of one another. Doctrine, Gospel truth, was infinitely more important than any mere form of government. He looked with concern and even alarm upon the development of doctrinal views among them, which were not only contrary to the customs and traditions of their fathers, but to the teaching of Holy Scripture, and fatal to all the supernatural facts and distinctive doctrines of Christianity. He reviewed in order the dangers to which Independency was exposed (1) in the desertion of a few ministers to the National Church, (2) in the increase of organisation and the working of the Congregational Union and Church Aid Society, and (3) in the threatened spread of scepticism and what are called advanced views. He thought little or no real danger was to be apprehended in regard to the first and second subjects, but, respecting the third, he could not divest himself of considerable alarm. The meeting was brought to a close by the singing of the doxology and prayer, and the sittings of the Union terminated.

The annual meetings of delegates from the various Congregational churches in Norfolk were held last week in Norwich. On Monday evening there was a public conference at the Old Meeting House, under the presidency of the Rev. J. Hobson, the subject considered being "The Spiritual Condition of the Churches." There was a large representative gathering. The Rev. G. S. Barrett, who opened the discussion, said that just as there was a periodic accession of spiritual force to the life of the Church, so there had also been a periodic depression in that life. He was not sure that there were not at the present day signs—not in their churches alone but in all churches—that they were passing through just such a time. Some of those indications of a defect of spiritual life he then proceeded to notice. First, there was an increase of the spirit of worldliness in the Church. To their Puritan ancestors worldliness meant something real—it was not a word but a thing; and they strove, according to their lights, to make Christ's Word a reality in their lives. Then there was now an increasing love of luxurious habits, and the aping by their sons and daughters of what they thought aristocratic manners. All these things reacted upon the Church, and he thought had affected its spiritual life. He did not think the Church to-day was so unlike the world as it was a hundred years ago in this country. Some might say that this was because the world had become leavened with the Christian principles, faith and truth, and had thus become more like the Church; but he was very sceptical of this explanation, and thought he saw some signs that the Church was in danger of becoming like the world. The seeking for amusement, the conversation and tone of many so-called Christian homes, and the sons and daughters of rich men so often falling away from their parents' Nonconformity, and joining the Church of England, were very grave symptoms of the growth of worldliness in Congregational churches. He did not say that these things were necessarily wrong. A third indication which he noted was the theological unrest and unsettlement of many churches and ministers. Though in individual cases this might not be a sign of decay, yet among large masses of church members there could never be what he would venture to call vital or fundamental heresy without decay in the spiritual life of the church. Yet another indication was the amount of ungodliness and unbelief to be found on all hands. At the present day there was not one earnest minister who was satisfied with the results of his ministry. Amongst all the congregations were men and women who came and went Sunday after Sunday, paid for their sitting, contributed to collections, and did other things of that kind, but who were never impressed by the truth. They led moral and respectable lives, maybe; but if Christ's teaching meant anything, it was not enough to do those things to enter the Kingdom of Heaven. Such people lived and died, and the only thing surviving relatives had to cling to was two or three broken words uttered on their death-beds. He did not shrink from the responsibility of saying that he was not satisfied with the result of his own preaching. Further on the rev. gentleman said that a torrent of iniquity, vice, drunkenness, lasciviousness, swearing, thieving, lying, and, worse than all together, ungodliness, ran past the very doors of all their churches. What were they doing to sweeten that black and dreadful stream? That question he left for each one of them to answer. The things he had referred to seemed to

him to point to the danger of the decay of their spiritual life. He hoped they felt these things; but it was not enough to recognise the facts. There must be, first of all, in each one of them, an opening of their own hearts to Christ, and such a searching of their inmost lives, so that whatever sin might rankle there undetected should be cast out for ever. Let them not think a revival of spiritual life meant praying, singing, preaching. It was far more serious work—a real searching of the heart of each one of them. In conclusion, he earnestly enforced the need of prayer. Much prayer, much blessing; little prayer, little blessing; no prayer, no blessing. The condition of the Church and the condition of England needed prayer; for if the present state of things continued, the worst was to be apprehended. The Rev. Mr. Griffith, of Yarmouth, said the spiritual condition of the churches depended upon the presence and working of the Holy Spirit. The Rev. R. A. Cliff, of Harleston, remarked that the present depression probably was the reaction caused by a period of revival—of intense religious enthusiasm. If they compressed the religious work of a year into one day, they must inevitably sink into a condition in which they had neither the will nor the power to work at all. Among the causes of want of spiritual vitality might also be mentioned a self-satisfied condition amongst many of the church members; covetousness and worldliness which seemed to pervade the Church at the present day—the making haste to be rich preventing a due recognition of Christian duties.

At the annual meeting of the Union on Tuesday in the Old Meeting House, the Rev. R. Hobson in the chair, the Rev. T. Colborne, the secretary, described the work of the past year. They had, he said, at length founded the Church Aid Society, and had gone through a year's work in connection therewith. This society had given a healthy stimulus to all the churches in Norfolk, for they had raised 133*l.* more in the county than previously. The larger increase by far came from the churches at Great Yarmouth and Princes-street, but all the churches in the county had considerably increased their contributions. The Church Aid Society had placed at their disposal the sum of 153*l.* raised in other parts of England, for the purpose of helping the work in Norfolk, a work which it was very difficult to do because of the number of small churches in a large agricultural district, sparsely populated. Including this 153*l.*, the committee had that day been enabled to distribute the sum of over 500*l.* A considerable sum had been voted to the sustentation of what were called home missionary stations, where earnest, hard-working ministers were located, at salaries ranging from 80*l.* to 130*l.* a-year. He believed the Church Aid Society would be a very great blessing to Nonconformity. Various addresses were then delivered—by the Rev. W. Tritton, of Yarmouth, on "Aggressive Evangelical Work"; by the Rev. G. Morrison, of Diss, on "How to attract the people in towns and villages who do not attend any place of worship"; and by the Rev. W. Clewe, of Dereham, whose subject was "How to gather in the results of public worship"; and by the Rev. G. Stottworthy, of Wells, who spoke of "How to secure increased interest amongst the young." After a few remarks from the Chairman as to the instructive character of the addresses they had listened to, the meeting was closed with singing and prayer.

The annual meetings of the Lancashire Congregational Union, in association with the Church Aid and Home Missionary Society, commenced on Friday in the Congregational Church, St. George's-road, Bolton. Delegates were present from about 250 churches in eighty-five towns of Lancashire. The Rev. J. A. MACFADYEN, M.A., of Manchester, delivered the annual address. In the course of which he glanced at the past history of Congregationalism, observing that when Christianity was planted in Lancashire under the Congregationalist form it did not strike its roots as a new plant just created and sent down from heaven, but as a branch of the vine which had already had a growth of sixteen centuries in the world. After some historical references, the speaker said that but for the Puritans and their influence English freedom would have perished. He then alluded to the great triumphs of justice which the Nonconformists of later days had helped to gain—such as the repeal of the Test and Corporation Act, Catholic emancipation, abolition of slavery, free trade, abolition of Church-rates, opening of the Universities, and the disestablishment of the Irish Church—the rev. gentleman said that having carried the outworks, they were now preparing to attack the citadel. Toleration was not equality. It was only a beast of prey in a gentle mood. Ere long they would see the statue that commemorated the victory raised in its mature and perfect beauty, and on that day, loudest amongst the voices that would proclaim her triumph, would be the voices of those who, sometimes alone, tended the cradle of freedom—the Congregational churches of this country. (Applause.) A vote of thanks was accorded to the chairman for his address, coupled with a request that he would consent to republish it. The Rev. J. Bryant afterwards read a paper on "Councils of Reference." A long discussion followed, and ultimately it was resolved by a large majority "that the serious attention of the churches be called afresh to the scripturalness and value of the principle of arbitration in cases of dispute and in seasons of difficulty, and that they be urged to recognise and act upon this principle more freely." The conference also resolved that the matter be submitted to the execu-

tive, with a view to bringing it before the churches. In the evening a public meeting was held in Mawdsley-street Independent Chapel, under the presidency of Mr. W. Crosfield, of Liverpool, when addresses were delivered by the Rev. J. Shuker, of Poulton-le-Fylde, on "Mission Work in the Fylde district"; by the Rev. Hugh Campbell, M.A., of Wigan, on "The Strength of Congregationalism," and the Rev. Professor Scott, LL.B., President of the Lancashire College, on "Christian Individualism."

The annual meetings of the Kent Congregational Association were held at Ramsgate on April 8 and 9. The attendance of ministers and delegates was larger than usual, and the public meetings had large and interested congregations. On Tuesday evening the Rev. H. Batchelor preached, and the delegates united with the church in the observance of the Lord's Supper. At this service the Rev. H. J. Bevis presided. At the business meeting on Wednesday morning the usual grants were made to evangelists and assisted churches, and reports were given of the debt extinction fund, and of efforts made to increase the income of the association in connection with its new relation to the "Church Aid and Home Missionary Society." The chairman, M. Jackson, Esq., of Ramsgate, read a very valuable and practical paper on "Christian Activity," which was very freely discussed, some suggestions respecting the need for the insurance of ministers' lives receiving special attention. On the motion of the Rev. R. Tuck, B.A., the following resolution was passed by the meeting:—

That this association views with increasing alarm the growth of the war-spirit in our country, and earnestly presses on all its ministerial members the importance of using the pulpit for wisely and judiciously inculcating the peace-loving and peace-seeking principles of the kingdom of the Prince of Peace.

The annual meeting was held on Wednesday evening, and presided over by N. E. Toomer, Esq., late mayor of Rochester. Addresses were given by the Rev. J. Radford Thomson, M.A., on the "Home Missionary Duties," and by James Scrutton, Esq., of Bromley, on the "Financial Duties of the Congregational Churches." An address of great force and eloquence was also delivered by the Rev. W. Outhbertson, B.A., chairman of the Congregational Union, on the "National Duties of the Congregational Churches." The interest of the meetings was well sustained throughout, and the first meeting after affiliation with the Church Aid Society gave indication that an impulse of new life will follow on the new relationship.

SUNDAY SCHOOL CONFERENCES.

The meetings in connection with the twenty-third Yorkshire Sunday-school Conference were held at Scarborough on Good Friday, when there was a large gathering of delegates from all parts of the county. The proceedings commenced with an introductory prayer meeting on Thursday evening. The principal sitting of the conference was held in the morning, in Claremont Chapel. The chair was occupied by W. Barry, Esq., the president of the Scarborough Sunday-school Union, supported by a large number of well-known friends of Sunday-schools. W. H. Millar, Esq., of London, read a paper on "Review Exercises, in the class and from the desk," which was followed by an interesting discussion. In the evening the annual meeting of the Yorkshire Association of Sunday-school Unions took place in Albemarle Chapel, the chair being taken by John Barran, Esq., M.P., the president of the association. Amongst the speakers were W. S. Caine, Esq., of Scarborough; Messrs. W. H. Millar, London, and T. Fenton, Sheffield; the Rev. R. P. Macmaster, Bradford; and the Rev. R. Balgarnie. It was decided that the next meeting of the association should be held at Sheffield, on Good Friday, 1880; and A. J. Mundella, Esq., M.P., was unanimously elected president of the association for the year. The association comprises fourteen unions, 544 schools, 19,269 teachers, and 136,874 scholars.

The annual conference of the Midland Counties Sunday-school Union was held at Oxford on Good Friday, Alderman Manton, of Birmingham, presiding, and was largely attended. At the morning conference a long discussion followed a paper on what the superintendent has a right to expect from the teacher, and the teacher from the superintendent. The paper in question was read by the Rev. F. W. Goadby, of Watford, who held that the revised Bible would affect Sunday-school teaching in that it would lessen some of its difficulties. There would be less to perplex and puzzle their scholars, and this would be a considerable advantage. Then it would give the teacher a clearer apprehension of the minds of the sacred writers, and it must be satisfactory to know that no essential or important truth would be removed; obscurities, he hoped, would be made plain and inaccuracies set right, but the grand old book would come down to them purer, richer, and mightier than before. In the evening a numerous meeting was held in the new Wesleyan chapel, under the presidency of Mr. J. S. Wright, who said that although the State was doing much the spiritual training of the people was in their own hands. He considered secular schools as the handmaiden of Sunday-schools. Mr. J. A. Cooper, who said the celebration of the centenary of Sunday-schools would be held next year, suggested that a centenary fund should be raised in connection with the London Sunday-school Union of at least 25,000l., 10,000l. of which should be lent to friends starting new schools free of interest.

The annual conference of the Lancashire, Cheshire, and Derbyshire Sunday-school Unions Association was held at Darwen on Good Friday. There were discussions as to the course to be pursued by teachers in reference to prevalent erroneous teaching, and the position which ministers ought to occupy in Sunday-schools. Mr. Henry Lee, who presided at the morning meeting, remarked on the unfavourable circumstances under which the gathering was held this year—war abroad and depression in trade at home—and asked when would men in good earnest "cease this devilish strife and foolish rivalry in arms, impoverishing the people, fostering a contentious spirit, and, under the plea of patriotism, carrying out a policy of menace and injustice?" It seemed to him that in spite of our boasted civilisation we had not "made much progress in the observance of that rule which was the highest and purest form of reciprocity—to do unto others as we would they should do unto us."

Epitome of News.

The Queen is expected to return to Windsor Castle about the 25th inst. Her Majesty (writes the Baveno correspondent of the *Standard*) seems to care no more for weather than a genuine Highlander. To-day (Monday) there was again a heavy rainfall. When driving towards Stresa on Sunday Her Majesty stopped her carriage, and, with the Princess Beatrice, had a walk which she seemed to much enjoy. Many London ladies would stare with blank incredulity if shown the path by which the Queen, turning from the lake, began to ascend a hill. Nevertheless, for competent strength and activity it was an admirably chosen path, ascending the mountain side among granite boulders and over mossy banks enamelled with a wonderful profusion of primroses and violets. It afforded exquisite views of the lake and the sunset gleams on the distant snow-capped summits. At last the weather has become finer at the Lago Maggiore, and the Queen is able to enjoy the lovely scenery of this Alpine district. Her Majesty has taken some sketches from the Villa Clara, and also commissioned a local artist to furnish her with some pictorial reminiscences of her visit. By the attention of the Italian Government, the Queen has a special telegraphic communication with Germany and England. On Good Friday, the Queen attended Divine service in Mr. Henfrey's little church in the grounds of the Villa Clara. The Rev. William Owen, the English chaplain at Pallanza, officiated. Monday being the birthday of Princess Beatrice, eleven large bouquets were presented to her by the residents and villagers of the neighbourhood of Baveno, and other demonstrations of public respect were paid to Her Royal Highness. There was a concert at the royal villa in the evening. The Queen went to Milan yesterday, and is expected to visit the King and Queen of Italy at Monza on Friday.

The Italian papers have been expressing themselves in favour of a match between the Princess Beatrice and the Duke of Aosta, and state that the question has been mooted by friends of the Italian royal family. But the duke is a Catholic, a widower with children, and the greater part of his revenues are derived from his late wife's properties, in which he has only a life interest. He is also much the senior of the Queen's youngest daughter. Owing to the fast-failing health of King Humbert, and the bad constitution of the Prince of Naples, which appears now more than it did during his infancy, it is for political reasons desirable that Prince Amadeus should marry again. Evidently the suggested alliance is nothing more than pure speculation, nor is it likely to pass beyond that stage.

The Prince and Princess of Wales and family have been spending the Easter recess at Sandringham. On Monday the Prince and Princess formally opened a convalescent home at Hunstanton, Norfolk. Their Royal Highnesses, who drove from Sandringham, were accompanied by the Princess Frederica of Hanover, Princes Albert Victor and George of Wales. The Home has been built by residents in the diocese of Ely, as a thank offering for the recovery of the Prince of Wales.

Since their arrival in Seville the Duke and Duchess of Connaught have received several visits at their hotel from the Count and Countess of Paris and from the Duke of Montpensier. Though still preserving their incognito, they attended the Easter religious fêtes and ceremonies in the Giralda Cathedral, and have taken frequent excursions in the neighbourhood of Seville. The Duke and Duchess arrived on Monday at Gibraltar and held a reception in the convent.

The Queen's Easter charities were distributed on Thursday in Whitehall Chapel to sixty aged men and women, the number of each corresponding with the age of Her Majesty. Princess Christian was present at the ceremony.

This evening the members for Birmingham will address their constituents, and Sir W. Harcourt will deliver a speech at a political meeting at Sheffield.

The Prince of Wales, as President of the Society of Arts, has addressed a letter to Lord Beaconsfield, asking, on behalf of the association he represents, for the appointment of a commission whose duty shall be to collect information respecting the water supply for the population of this country. Lord Beaconsfield writes in reply that he has referred the matter to the Board of Treasury for the careful consideration of their lordships.

We find it stated in a provincial contemporary, "with the utmost confidence," that Lord Beaconsfield desired an appeal to the country and a general

election immediately after his return from Berlin, but that in this point he allowed himself to be overruled by his colleagues—Mr. Cross, especially, having all along been consistently opposed to cutting short the history of this Parliament. It is said now that the Prime Minister regrets that he allowed himself to be overruled.

Mr. Justice Stephen, who was recently appointed one of the judges in the High Court of Justice, on Wednesday took his seat in the Exchequer division for the first time.

Mr. Lowe has written to a member of the Durham Franchise Association, in reply to a letter touching the right hon. gentleman's speech against Mr. Trevelyan's Bill. He denies that "true Liberalism means equality," and says that if that were so the art of government would be easy indeed. True Liberalism, as Mr. Lowe views it, consists in leaving everyone in free possession of what is his own, and in taking care that no one, as far as the law can prevent, is placed in a situation of trust or power which he is not fit to fill.

Mr. T. B. Potter, M.P., addressed his constituents at Rochdale the other evening. He described the Budget as a dishonest one, and said our Imperial policy had given us an enormous debt, which we were postponing to another day, thus showing the hollowness of our boasting. Judging from the disasters which had followed our war in South Africa, he questioned whether our officers were as skilful as our soldiers were brave. He said it was painful that we should be subject to Imperialism in our Government while France was animated by better aspirations. A vote of confidence in Mr. Potter was passed almost unanimously.

The War Office has decided to send out a complete telegraph company to the Cape in addition to the telegraph force already sent out, in order to assist in establishing telegraphic communication. The corps to be despatched will probably comprise 50 constructors, 30 manipulators, 30 drivers, and ten general service men with 300 mules.

The bank rate of discount was on Thursday reduced from 2½ to 2 per cent.

Mr. Childers was married at the British Embassy, at Paris, on Saturday, to the Hon. Mrs. Elliot. The ceremony took place in the Robing Room, and was conducted in the quietest manner possible.

Lord Belper has intimated his intention to resign the presidency of University College, London.

At a conference of the representatives of trade councils, held in Manchester on Friday, resolutions were passed in favour of forming an alliance of trade councils of the United Kingdom, whose objects are to be the securing for trade councils "a permanent centre of communication, with ready means of rendering mutual advice and assistance in times of difficulty and distress, for the protection and furtherance of the general interest of trade societies, and for the social elevation of the members of trade councils and societies in alliance." It was proposed to include the rendering of pecuniary aid in cases of trade disputes, &c., as among the objects of the alliance; but this was rejected, although it was clearly contemplated as among the possible developments of the future.

An extraordinary occurrence is reported from Sheffield. The wife of a pawnbroker, when near the fire on Thursday morning, heard a low moan, which evidently proceeded from the chimney, and on an examination being made a man was found to be firmly wedged in the flue. With great difficulty he was got out, but he died immediately afterwards. He is supposed to have been a burglar, who selected the chimney as the most convenient way into the house, and thus paid the penalty of his rashness with his life.

At a meeting of labourers held at Witham last Friday, Mr. Moxon, secretary and delegate of the North Essex district, comprising some three thousand members, resigned his official connection with the Union, his reason being he could not longer work with Mr. Arch, who was endeavouring to override all committees, and had refused to submit to a board of arbitration. A handsome gold Albert chain was presented to Mr. Moxon for services rendered.

The liquidators of the City of Glasgow Bank have resolved to make a second call upon the shareholders of 2,250l. per 100l. share, payable on the 22nd instant. This enormous demand will complete the ruin of the few shareholders whose means enabled them to meet the previous call of 500l. per share. The liquidators state that the accounts of the bank still show a deficiency of 6,100,000l. One of the unfortunate shareholders of the bank is the Rev. J. R. Scouler, of Glasgow. His creditors have accepted a composition of fivepence in the pound. Of his liabilities 38,517l. 9s. 8d., all but the odd 17l. 9s. 8d., was for calls by the liquidators.

The Lord Justices of Appeal gave judgment on Wednesday in Mrs. Besant's appeal against the decision depriving her of the custody of her infant daughter. The appeal was dismissed with costs, their lordships saying that one of the books published by Mrs. Besant rendered it impossible for the court to allow a child who was its ward to be entrusted to her care.

On Saturday, the remains of Sir Anthony Panizzi, for many years principal librarian of the British Museum, were interred in Kensal-green Cemetery. The funeral procession consisted of a hearse drawn by four horses, three mourning coaches, and the carriages of the Italian Ambassador, Earl Granville, Mr. Cronin, and others. A large number of the officials from the British Museum were present.

Lord Sheffield has allowed his tenants in Sussex twenty-five per cent. reduction on their rents for the past half-year.

At the Speaker's audit, held at Glynde, a letter was read from the right hon. gentleman, allowing an abatement of 10 per cent. in the farm rents for the last half-year, in consequence of the depressed state of agriculture. The letter further says that if the depression continues the rents must be re-adjusted.

The Liverpool magistrates on Wednesday ordered to be destroyed, lest it might be used as human food, over a thousand bags of so-called rice meal, awaiting sale by auction on the quay. It was powdered marble containing 40 per cent. of rice mixed up with it.

The *Live Stock Journal* states that arrangements are in progress for the establishment of another agricultural college, and that the four leading professors at Cirencester—viz., Professors Church, Tanner, Fream, and Sheldon—having been requested by influential persons to consider the idea, are already reducing the scheme to form.

On Saturday evening the Mayor of Birmingham (Alderman Collins) gave the first of a series of four free concerts—two vocal and two instrumental—which are intended for the benefit of persons too poor to purchase the luxury of hearing high-class music. The invitations, to the number of over 2,000, were distributed through the agency of ministers and borough officials, and were eagerly sought after and responded to. Saturday's performance was of a vocal character, sacred and secular, consisting of songs and choruses, in which latter the members of the Birmingham Festival Choral Society were the exponents.

The Society for the Entertainment of the People on Saturday evening gave the first of a series of engagements in the Board schoolroom at Saffron Hill, under circumstances of encouragement and promise for the success of future gatherings of this description.

A numerous gathering of the working classes took place on Saturday afternoon in Hyde Park, for the purpose of representing the feeling of the industrial community against the reduction of wages recently proclaimed by the employers of London engineers and for explaining the position and prospects of those now engaged in resisting the reduction.

There was the usual Easter Monday gathering in Hyde Park in favour of the release of the Tichborne Claimant from prison, a large number of the sympathisers with the convict having marched thither from Tavistock-square, the residence of Dr. Kenealy. Orton's eldest son was present; also Mr. Guilford Onslow.

No arrangement has yet been come to by the colliery owners and pitmen of Durham. Out of 200 collieries in the county only forty were at work on Monday, and many of these are owned by gentlemen having no connection with the Coalowners' Association. In some districts hostile demonstrations were made by the unionists, but no serious outbreak took place.

On Monday Mr. David Rapley (Conservative) and Mr. William Fletcher (Liberal) were nominated for the borough of Cockermouth. The polling is fixed for this day.

Last week eight steamers with live stock on board reached Liverpool from the United States and Canada, and the importation of fresh meat from the same countries was one of the largest of the season.

A very serious disaster was narrowly averted in a church at Leicester on Sunday night. A loud noise, caused by the opening of a ventilating shaft, was followed by a sudden fall in the gaslights, and some malignant or foolish person cried out "Fire." There was instantly the usual rush to the doors, and equally, of course, it was found that the doors opened inwardly. Fortunately the panic was allayed by the vigorous exertions of a few persons who retained their senses, but not before a number of ladies had fainted.

The Higher Education Bill, which M. Jules Ferry, the French Minister of Education, has brought into the Chamber of Deputies with the avowed object of depriving the Church of its share in the education of the youth of Catholic France, is being opposed by the clergy tooth and nail. Protests and petitions against the bill are daily pouring into the Chamber. One of the latest is a document purporting to be signed by the Christian mothers and women of France, in which it is contended that the bill will be a violation of the most sacred of family rights. It is believed that the measure will pass the Chamber of Deputies, but that the clamorous opposition of the Jesuits will intimidate the Senate into rejecting it.

Snow had fallen heavily on the Alps towards the end of last week. The Simplon and Gothard passes are again blocked by avalanches, and some time must elapse before it will be safe to attempt their removal.

The recent severe frosts have made sad havoc in the market gardens around Paris.

The French Budget Committee have, it is reported, decided to maintain the credit of 200,000fr. for increasing the stipends of the working clergy, and to abandon the proposals with regard to suppressing the scholarships in the Catholic seminaries and fixing a maximum salary for archbishops who are at the same time cardinals. The *Temps* states that, in order to provide the necessary funds for increasing the salaries of the working clergy, the credit set apart for the subventions to the various religious congregations will be suppressed.

The *République Française* gives an explanation of the Matsong affair. Eight French soldiers, it says, have been sent there by the Governor of

Senegal, who, however, had received no instructions from the French Government. The island was ceded to the English in 1826 by a negro king, but they abstained from occupying it, and another negro king recently ceded the island to the authorities of Senegal, so that the simple question is which of the two potentates had a right to deal with it.

The waters at Szegedin have altogether fallen four feet. Some quarters are now dry, but there are still portions of the town covered with from eight to sixteen feet of water. Twenty-one thousand of the inhabitants—seventeen thousand of whom are fed at the public expense—are now residing in the town, on the dykes, and in the neighbouring villages. It had not ceased to rain for ten days, and those who are encamping on dams suffer much. The stores of bread are exhausted. The total loss of life does not appear to have been above eighty.

The stringent Protectionist tariff of Canada has virtually passed, the amendment of Mr. Mackenzie to the Government resolutions having, after a protracted sitting, been rejected by 136 votes to 53. The measure comes into force at once. The Finance Minister pretends that from the way in which the tariff is drawn the greater portion of the two million dollars of additional revenue which he desires to raise will be extracted from the United States; but this will probably not be the case.

Mr. Taylor has been re-elected as President Apostle by the Mormons at Salt Lake City.

Mr. William H. Vanderbilt (says the Philadelphia correspondent of the *Times*) has bought in England 12,000 tons of steel rails at the price reported as equalling 55dols. per ton. They have been landed in New York, and are guaranteed for fifteen years. As American rails can be bought lower, this purchase caused some remark; but Mr. Vanderbilt says that they are of better quality, and with the advantages given him in the bargain makes the purchase in England cheaper.

Miscellaneous.

Prof. Max Müller has been elected President of the Birmingham and Midland Institute, and is expected to deliver his inaugural address in October.

Mr. Archibald Forbes, the Special Correspondent of the *Daily News*, was expected to leave Aden by the Zanzibar steamer, en route to the Cape, on March 22.

It has been decided by the committee of the new Temperance Club to name the club the "Parthenon." Fifty members have already been enrolled, and the club it is hoped will be opened in the course of the present year. Membership will not be restricted to abstainers, but intoxicating liquors of all kinds will be strictly prohibited within the club.

MASSACRE IN NEW GUINEA.—Letters from the Rev. Mr. Macfarlane, of the London Missionary Society, dated December 10, 1878, report the murder of Mr. C. F. Irons by the natives of New Guinea. Mr. Irons and a companion, Mr. Arthur, had been towed by the missionary steamer, the *Ellangowan*, to Cloudy Bay a few days previously. They were engaged in an adventurous expedition in search of timber. Mr. Macfarlane tried, but vainly, to dissuade them from going on shore. Returning to Cloudy Bay a few days later, the missionary was told by the natives that they had killed two white men who had recently landed there. From answers to inquiries made by him, Mr. Macfarlane concluded that the murdered men were Mr. Irons and his friend. The natives said, "One was lying on the beach, the other was cooking; we came up and killed them on the spot." Mr. Irons is the youngest son of the Rev. Prebendary Irons, D.D., rector of St. Mary Woolnoth, Lombard-street, London. He was in his 26th year. The *Standard* learns that a ship of war has been sent to the scene of the outrage from Sydney. This act on the part of the inhabitants of Cloudy Bay is the more serious as it is the second murder of white men committed by them, and it was but recently that one of Her Majesty's ships visited them to give them a caution against such acts.

RESULTS OF TORYISM.—In speaking at a meeting of the Finsbury Liberal Association last week, Mr. Carvell Williams said that in recent times some Liberals had been under the delusion that Liberal principles were now so far in the ascendant that it did not much matter whether Liberals or Tories were in office. He supposed that nobody thought so now. Under any circumstances it was not for the interest of public morality that Liberal measures should be carried by Tories merely to obtain or to retain office; while the measures themselves were not likely to prove efficacious. It was also forgotten that immense power was vested in the Government for purely administrative purposes. They appointed judges, magistrates, inspectors, commissioners, and other officials—many of them for life—and, knowing that their reign might not be long, they made as much hay as possible while the sun shone, and filled public posts with partisans, or unsuitable persons.

Nor could their tendency to retrograde legislation be wholly restrained—as was shown by the two Slave Circulars, the Endowed Schools Bill, the Cattle Plague Bill, and other measures of the present Government. In its treatment of Parliament it had also adopted a retrograde policy of an extraordinary kind, and now it was going backward, in many ways, in the matter of national finance. Could even a thoughtful Tory look forward with composure to another seven years of this Government and its policy? Why it would be

a calamity, not for this nation alone, but for mankind!

A WELSH GHOST STORY.—A strange ghost story comes from the Principality. There is a friendly society at Pontardawe, in the Swansea Valley, among whose rules is one that the funeral allowance on account of a deceased member shall not be paid in cases of suicide. One of the members recently died by his own hand, and the club accordingly refused to pay the death money. For this reasonable and just refusal the members are now complaining that they are subjected to serious persecution from an unseen and presumably a ghostly agent. The manifestations began on a recent Sunday, when one of the officers, returning home over a lonely road, was assailed, as he asserts, by the spirit of the late member, who, failing to obtain a satisfactory reply to his demand for the money, in a somewhat unspiritlike manner assailed the unfortunate man, and actually "tore his clothes to ribbons." Such, at least, was the account he gave in tones of horror at the first public-house he came to after this terrific encounter. But the ghost does not appear to have been satisfied with this demonstration. On the following Tuesday evening, whilst the members were assembled in the lodge room, the usual knocks were heard at the door as of a brother seeking admittance. The door was opened, but no one was to be seen. The members, however, are all very certain that they heard the voice of the deceased utter the words: "Pay my widow my funeral money, and then I shall be at rest." The meeting precipitately broke up, and the members are now puzzled to know what to do with such a determined deceased brother.

JAPANESE PENAL LAWS AGAINST OPIUM-SMOKING.—The *Japan Weekly Mail* of February 22 says:—Matsumoto Bunkichi, the well-known momban at the racecourse at Negishi, has been condemned to ten years' penal servitude for lending a room to Chinameu for the purpose of smoking opium therein. The case was proved by several of the Kanagawa Ken policemen; and, further, the accused is said to have confessed his guilt at the Bluff Police-station. The sentence will appear to foreigners to be out of all proportion to the magnitude of the offence; but it was provided for by law, the object and stern intention of which is that opium shall not be allowed to be smoked by any subject of the empire, or anyone amenable to its jurisdiction. The culprit, in this case being a Japanese, has been treated with exemplary severity, with the view, probably, of deterring any of his compatriots from following his example, and as a warning to those who indulge in similar practices to desist before they are discovered. Some Chinese, who from time to time had the vice brought home to them, were, before the arrival of a judicial representative of their nation, occasionally sentenced to comparatively short terms of imprisonment. We trust that Mr. Bunkichi may be fortunate enough to have his penalty mitigated. At the same time it is to be supposed that he was aware that the law of the land was being infringed by him; and that he was not ignorant of the risks that he was incurring in a transaction in which he no doubt entered with a view rather to his own profit than to the practice of benevolence. It must not be forgotten that certain offences which in European countries are visited with severe punishment—penalties which an Asiatic no doubt thinks barbarous or absurd—are barely considered criminal in another continent; yet none the less have those who perpetrate them to expiate them painfully.

SUPERSTITION IN SOMERSETSHIRE.—There was a great panic in the neighbourhood of Ham Hill all last week, in consequence of some idiotic person having promulgated a report that the hill—which is a prominent feature in the county—would, according to a prophecy of "Mother Shipton," be swallowed up by an earthquake on Good Friday! The Yeovil correspondent of the *Bristol Mercury*, writing on Good Friday, says:—Hundreds of people living at Stoke—a pretty village which nestles at the foot of the noted promontory called Ham Hill—Montacute, and even Yeovil, have been scared out of their wits by the rumour, which had lost nothing by being carried from mouth to mouth and village to village. For several days previous to Good Friday villagers at Stoke might have been seen removing their furniture to places which they fancied would be more secure than their own cottages; others delayed planting their gardens until after the eventful day had passed; and the large numbers of residents who had suddenly "gone away for a holiday" was very significant. But the morning of Good Friday at length arrived, nothing unusual having occurred during the night. The villagers were early on the look-out for signs of the coming catastrophe, but they looked in vain, and as the day drew on without any prospect of the grand old hill diminishing in size their courage gradually returned, and many of those who were the most ardent believers in the "prophecy" now admit that they have been the victims of a childish hoax. During the day numerous visitors from the surrounding towns drove to the summit of the hill, inspected the spot commonly known as the "Frying Pan," where the agricultural labourers hold their annual "demonstration" on Whit-Monday, enjoyed a ramble through the quarries with which the hill is honeycombed, and returned home none the worse for having ventured near a spot which they expected to be the scene of a tremendous catastrophe. It has since transpired that the foolish book, known as "Mother Shipton's Prophecies," contains no mention of Ham Hill, and how the story originated is a mystery; but the readiness with which it was

believed by the country people is a sad proof of the superstition which still exists amongst them.

M. RENAN ON ST. PAUL.—A CURIOUS CONTRAST.—M. Mézières, in welcoming M. Renan at the French Academy last week, rallied him on the confidence with which he described St. Paul as short, with a small, bald head, pale face, thick beard, aquiline nose, and piercing eyes, with black eyebrows meeting over the nose. "Nobody," satirically remarked M. Mézières, "had known St. Paul so intimately, and M. Socrer must be right in alleging that you have seen him." M. Renan, in reply, cites the authorities for his portrait—viz., the Acts of Thecla, written by an Asiatic priest 100 years after the apostle's death, and evidently based on tradition; a passage in the dialogue Philopatrius, St. Paul's own words in seventeen passages in Corinthians, and one in Galatians. After suggesting that the thorn in the flesh was rheumatism, M. Renan disclaims any idea of caricature, says that he shall have need of the intercession of saints, and quotes the remark of a Capuchin friar, who, delighted with his article on St. Francis, would say on hearing him blamed, "Oh, no doubt; but he has spoken well of Francis of Assisi, and St. Francis of Assisi will save him." "There," adds M. Renan, "is a powerful intercession. I hope St. Paul will add his in consideration of the trouble I have taken, not to represent him as a handsome man, but to depict him as one of the greatest and most extraordinary minds that ever existed." The texts relied upon by M. Renan are 1 Cor. ii. 1 and 3; vii. 7 and 8; 2 Cor. i. 8 and 9; x. 1, 2, and 10; xi. 8 and 30; xii. 5, 7, 9, and 10; and Gal. iv. 13 and 14. M. Mézières, in rejoicing, acknowledges that the Acts of Thecla are the authority for the small stature, baldness, aquiline nose, joined eyebrows, and bow legs, but suggests that M. Renan's "personal divination" added the prominent shoulders, small head, pale face, thick beard, and piercing eyes. At the same time he allows that the true beauty, and the only one valued by St. Paul, is moral beauty, and that M. Renan has always spoken with the warmest enthusiasm of the extraordinary force and grand designs of that heroic soul. He hopes, therefore, that he himself has not committed the unpardonable fault of embroiling M. Renan with the apostle, and that the former may count on his intercession as well as on that of St. Francis of Assisi. M. Renan, in a note appended by the *Debate*, explains that the details in question are derived from the ecclesiastical history of Nicephorus.

THE TELEPHONE AND PLACES OF WORSHIP.—A number of gentlemen—electricians and others—met on Sunday morning at the office of Mr. E. C. Warburton, superintendent engineer, Lancashire and Yorkshire Railway Company's Telegraph Department, Hunt's Bank, for the purpose of witnessing an interesting experiment with the telephone. Their object was, in fact, by means of this instrument to form part of the auditory of the Rev. Dr. Mellor, who was conducting his usual service at the Square Congregational Church, Halifax. One of the ordinary conducting wires of the railway telegraph was brought into use. It was fitted at this end with four of Bell's telephones, whilst at Halifax the wire was extended to Dr. Mellor's chapel, and connected with one of Mr. Louis John Crossley's patent telephone transmitters, which is a modification of the microphone of Professor Hughes. The arrangements at Halifax had been carried out by Mr. Emmott (Messrs. Blakey Brothers and Emmott). The distance between Manchester and Halifax, as the wire goes, is about thirty-six miles. Precisely at half-past ten o'clock the service commenced with the singing of a hymn, which was reproduced through the telephone almost perfectly, the sonorous voice of Dr. Mellor being heard above that of the congregation. Afterwards there was prayer and the usual lessons; but we pass at once to the sermon, which was regarded as the crucial test of the instrument. The result was, on the whole, very encouraging, though much remains to be done before this mode of communication is perfected. The chief drawback to the success of the experiment was the induction caused by the transmission of messages along the telegraph wires, the wire in connection with the telephone gathering in the sound and drowning the voice of the speaker. This difficulty, however, will be overcome. When the wires were at rest Dr. Mellor's powerful tones were heard quite distinctly, but the articulation was not so clear, and it was rarely that whole sentences could be heard. A dozen or twenty consecutive words might be caught, and the rest were lost, owing, doubtless, to a way which the preacher seemed to have of lowering his voice at the end of a sentence. In order not to expose it to the gaze of the congregation, the transmitter or microphone was placed inside the pulpit, almost at the rev. gentleman's feet, so that when he leaned over the pulpit or turned his head in a particular direction hearing was rendered difficult. Had the instrument been placed before him it is unquestionable that but for the unhappy trick which the conducting wire had of gathering in sounds from the other wires every word would have been distinctly heard. Dr. Mellor's text was Galatians, ii. 20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ that liveth in me"; and the theme of the discourse was the love of God to man. The experiments will be prosecuted further. After the service conversation was carried on between parties at Halifax and in Manchester, and the hearing was perfect. The telephone is an institution in Dr. Mellor's chapel, it having for some time been in successful operation between that place of worship

and the residence of an invalid lady, about three miles distant.—*Manchester Guardian*.

Gleanings.

In a recent return to the Registrar-General of a marriage solemnised in the north of England, the clergyman states that the woman married, aged nineteen, is the thirty-seventh child of her father, by his fifth wife.

Speaking of an acquaintance, "I was not aware that you knew him," said Smith to an Irish friend, the other day. "Knew him?" cried the Emerald Islander in a tone which comprehended knowledge of more than a life, "I knew him when his father was a boy!"

A physician who recently conducted the post-mortem examination in a case of infanticide, reported "that he was unable to discover whether the child was alive or not at the time of its death." This is probably the same doctor who recently advertised that he had removed "from the place where he now resides."

Lord Teignmouth relates that his tutor, the Rev. Mr. Jarram, was one day preaching, when he was disturbed by snoring. He more than once appealed to the supposed sleeper, and at length peremptorily intimated that, unless the good man or woman to whom he attributed the interruption were awakened, he must discontinue his sermon. "Sir," exclaimed a man from a remote part of the church, "it's a howl."

In all policies of life insurance these, among a host of other questions, occur: "Age of father, if living?" "Age of mother, if living?" A man in the country who filled up an application made his father's age, "if living," one hundred and twelve years, and his mother's one hundred and two. The agent was amazed at this showing, and fancied he had got an excellent subject; but, being somewhat dubious, remarked that the man came of a very long-lived family. "Oh, you see, sir," replied the applicant, "my parents died many years ago, but 'if living' would be aged as there put down." "Oh, I see," said the agent.

A NOVELTY IN THE FORM OF ATHLETICS will shortly be given at Lillie Bridge. It will consist of a ladies' gymnastic festival. There will be foot-races, leaping, climbing poles and ropes, performances on the parallel bars, gyrations on the horizontal bar, fencing, and exercises with the Indian clubs. There is no doubt whatever that gymnastics for girls is an excellent thing if not overdone. At the ensuing festival, however, it is said the sterner sex are to be excluded altogether, that only ladies are to be admitted as spectators, and that none but lady-reporters will be permitted from the newspapers.

PAINTED DRESSES are the latest novelty introduced into the fashionable world in Paris. Bands of black velvet are adorned with gorgeous birds or insects in tropical colours, all painted by hand, and the buttons which fasten the dresses each bear a device of similar character. Painted buttons are not worn simply for use, but are stitched on velvet at intervals, to be used as necklets and bracelets, and are attached to ear-rings and hair-pins. The idea of painting dresses is said to have been imported from America; but there is no doubt the Americans took the notion from the English ladies, many of whom painted their dresses a few years back.

A FIRE-PROOF DRESS.—The Vienna correspondent of the *Globe* says:—A great advance has just been made in fire-proof costumes by M. Schalla, an engineer, who has just given his invention a public trial in the Prater, where a huge stage of dry wood was built, and plentifully soused with petroleum before being set light to. By means of his costume, M. Schalla remained a long time in the flames, which were so intense that the spectators had to retreat several paces. The dress is similar in appearance to that worn by divers, only it is double. The space between the two layers is continually supplied with fresh water by means of a pipe. Another pipe supplies the wearer with the necessary air. The inventor was warmly applauded when at last he came out of the fire, appearing quite at his ease.

THE EASTER OUTING.—The sufferings endured by the unhappy people who during the past week have, in accordance with the prevailing fashion, left their comfortable homes for a few days' holiday at the seaside, or some other place where lodgings are to be obtained at an exorbitant charge, must have been truly terrible. Easter holidays in this climate are usually the most wretched "outings" of the year on account of the prevalence of the east wind in early spring. But this year snow, sleet, and cold rains have added to the miseries of the situation; and it would be difficult to imagine any position more painful than that of the holiday-maker gazing from the window of his or her lodging at the desolate scene without, unable to escape from draughts and desolation within. Persons thus placed, it may be urged, deserve but little sympathy; their trouble, although great, is self-imposed, and they have no right to complain of the consequences of their own folly. There is some justice in this view of the case, but, on the other hand, the sufferers are not always so much to blame as would appear at first sight. In the first place many of them—children, for instance—are not free agents in the matter. Where the heads of the household go they are bound to follow, even at the cost of severe colds and illness, often of a dangerous nature. Grown-up persons, again, are not wholly responsible for their conduct as regards these Easter holidays. Poets and other writers have in the

most unscrupulous manner fostered the delusion so generally entertained, and which, strange to say, flourishes notwithstanding the teachings of bitter experience, that spring is a "genial" season. Whatever it may be in other countries, it certainly is anything but genial in this. The thermometer may be a degree or two higher than in winter, but the cold, so far as one's feelings are the test, is often quite as intense, and far less bearable. As for its bringing "a sense of renovation," that is an entire mistake. It certainly kills more people than it cures. How many attacks of bronchitis, one would like to know, might be ultimately traced to such utterances as Thomson's oft-quoted line, "Come, gentle Spring! ethereal Mildness, come!"?—*Pall Mall Gazette*.

SIGNALLING BY MEANS OF THE SUN AND MOON.—It is satisfactory to find that the use of mirrors as a means of conveying signals in the open air has been adopted with success both in Afghanistan and in South Africa. By the simple flashing of beams of light, reflected by a small mirror from one point to another, a system of telegraphy is established which cannot be interrupted by any mortal agency. Only the interception of the sun's beams by clouds or fogs can interfere with the transmission of signals, noiselessly and in a manner imperceptible to all save the two parties communicating with each other, who may be distant many miles. Signals of this sort have been transmitted with ease across the Straits of Gibraltar, and read with equal facility; and the practice is not unknown in Australia. In a letter to the *Times* Mr. F. C. Brown, of the *Sydney Morning Herald*, states that some four years ago, Lieutenant Parrott, of the Volunteer Engineer Corps of New South Wales, conducted a series of very successful experiments in mirror telegraphy, using discs about six inches in diameter of polished metal covered with glass. At first the distance separating the two mirrors was from six to ten miles, but eventually the system was tested from the Kurnajong Mountain, about 1,500 feet above the level of the sea, to the lighthouse at the entrance to Port Jackson (400 feet above sea-level), a distance direct of nearly forty miles. A small mirror is all the apparatus necessary, and all the skill required is to reflect the sun's beams in the desired direction, and by means of a simple turn of the wrist to flash "dots and dashes," in the same way as the Morse telegraphic alphabet is represented by flag signals. Fortunately, in South Africa the sun's beams are more constant than in this country, and may be depended on during a large portion at least of most days during the dry season, which in Natal has just commenced. It is a remarkable fact that a system of sun-signalling, exactly akin to that now fortunately established between Ekowe and Fort Tenedos, has been known and practised among the Nez Percés Indians of North America. Mr. Brown gives a still more remarkable instance of this method of signalling, stating that successful feats have also been effected by moonlight for a distance of four or five miles. It would be possible to supplement this sun and moon telegraphy on dark nights by a similar system of alternately obscuring and displaying, at longer and shorter intervals, a powerfully reflected electric light.—*The Colonies and India*.

Births, Marriages, and Deaths.

MARRIAGES.

- ELLIS—BONHAM.**—April 8, at the Free Christian Church, Clarence-road, Kentish Town, George Gardner Ellis, only son of John Ellis, of Croydon, to Sarah Ann (Tottie), eldest daughter of William Bonham, 25, Caversham-road, N., and Oxford-street.
- HEWITT—PETTIT.**—April 9, at Claremont Chapel, Pentonville, J. Hewitt, of St. Benet-place, E.C., and Brownwood-park, N., to Rachel Pettit, daughter of S. R. Pettit, Esq., of Islington.
- ROBERTSON—DUNCAN.**—April 9, at the Trinity Presbyterian Church, Kensington, by the Rev. James Dodds, of Dunbar, N.B., assisted by the Rev. Adolph Saphir, D.D., Campbell Archibald, son of James Roderick Robertson, of 50, Queen's-gardens, London, W., to Barbara Sophia, only surviving daughter of the late Rev. George J. C. Duncan, D.D.
- DUNCAN—HUNTER.**—April 9, at Salem Chapel, Otley, by the Rev. G. S. Briggs, James Hastings Duncan, younger son of the late James Duncan, Esq., Westbourne Lodge, Otley, to Janette, youngest daughter of Thos. Hunter, Esq., Newall Lodge, Otley.
- WEBB—WHITE.**—April 10, at Bloomsbury Chapel, by the Rev. J. P. Chown, Stretton George Webb, of 45, Chancery-lane, second surviving son of the late James Webb, to Emma, daughter of Henry White, of Brixton.
- THACKERAY—AUTY.**—April 10, at St. Mary's Congregational Church, Morley, by the Rev. J. James, William, second son of Mr. David Thackeray, Morley, to Hannah Mary, eldest daughter of Mr. Matthew Auty, Morley.
- ROWLANDS—LLOYD.**—April 10, at Bwlch-y-fridd, Congregational Chapel, Aberhafesp, Montgomeryshire, by the Rev. R. Lumley, the Rev. T. Rowlands, Missionary of the London Missionary Society, appointed to Madagascar, to Elizabeth, eldest daughter of Mr. Edward Lloyd, Llwyd-coed Farm, Aberhafesp.
- JACKSON—OLDFIELD.**—April 10, at the Congregational Chapel, Beeston Hill, Leeds, by the Rev. George Williams, James Jackson, York, to Mary Oldfield, Beeston Hill, Leeds.

DEATHS.

- MACLEOD.**—April 6, at Hazelwood Row, Dumbartonshire, Agnes Maxwell, widow of the Rev. N. Macleod, D.D., of St. Columba Parish, Glasgow, aged 94.
- MORGAN.**—April 8, at 13, Cawley-road, Victoria Park, E., suddenly, the Rev. Thomas Harwood Morgan, Pastor of the Baptist Church, Hampden Chapel, South Hackney, aged 67.
- HOWARD.**—April 11, at Holker Hall, the Hon. Charles W. G. Howard, M.P. for East Cumberland, and son of the sixth Earl of Carlisle, aged 65 years.
- CHEW.**—April 14, at Hallatrow Court, near Bristol, the residence of R. V. Sherring, Esq., Mr. S. J. Chew, late of Birmingham, aged 53.

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2nd "	£1 prem. 4,000 "	"	100,000
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Total 20,000

Total.....£500,000

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Pamphlet, post free for 3d. in stamps.

**EXTRAORDINARY CURES of PARALYSIS,
THREATENED PARALYSIS, RHEUMATISM,
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KAYE'S WORSDELL'S PILLS.

These invaluable preparations are universally
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Chains can be had in the same material at comparatively low prices. For 5s. even a very pretty pattern can be had; and for 15s. a really handsome chain can be procured. Other articles of jewellery can be had at equally low prices—earrings from 3s. 6d., brooches from 4s. 6d., and bracelets in really artistic designs at about one-twentieth the cost of the gold it imitates so exactly. The maker of this very inexpensive jewellery is

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88, BROMPTON ROAD, LONDON.

"I noticed an Indian locket which was extremely handsome, and would cost at least six guineas in gold, the price being half-a-guinea. A lady's long chain of a handsome pattern, called the 'Prince of Wales,' cost 15s., and a short chain, the 'Victoria,' 7s. 6d. Necklets can be had from 2s. 6d. to 30s. I noticed some at 8s. 6d. in really beautiful designs; lockets to hold four photographs cost a guinea. The gentleman's complete set of studs with solitaires for cuffs, either engraved, plain, or with stones, cost from 5s. 6d. to 10s. 6d. These prices will prove how inexpensive Oroide is, though it differs in that respect only from real gold."—*Sylvia's Home Journal*, Christmas Number, 1878.

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Purifies and Enriches the Blood.

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Strengthens the Nerves and Muscular System.

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Promotes Appetite and Improves Digestion.

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in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC
thoroughly Recruits General Bodily Health and induces a proper healthy condition of the Nervous and Physical Forces.
Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.
By using this delicious Aromatic Dentrifice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER
will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.
—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid combination for Derangement of the Liver, particularly when arising from slight congestion. By gently stimulating the action of the liver and slightly moving the bowels, the heavy, drowsy feeling, with sensations of fulness, often headache, pain beneath the shoulders, at the chest after eating, unpleasant taste in the mouth, and other indications of dyspepsia are removed. Taraxacum and Podophyllin is much safer than calomel or blue pill for removing bile. Prepared in the Laboratory of J. PEPPER, 237, Tottenham Court road, London, whose name must be on the label. Bottles 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

PAGE WOODCOCK'S WIND PILLS.

IMPORTANT TESTIMONIAL from OLDHAM.
8, Check-street, Glodwick-road, Oldham,
Page D. Woodcock, Esq., 21st April, 1876.
St. Faith's, Norwich.

Sir,—I was suffering severely from Wind on the Stomach, Indigestion, and Spasms; I read your advertisement, and thought it was just the medicine to meet my case; I was at the time under one of the best medical men in Oldham, but found little or no relief until I took your Pills, which I purchased of your agents, Messrs. Braddock and Bagshaw, of Yorkshire-street. I thank God I ever did so, for they have proved a great blessing to me. Before I took your Pills, I was ill nine weeks, and was never at the end of the street where I live; I almost despaired of ever being better, but I am happy to inform you I am better now than I have been for years, and I attribute it only to the use of your Pills. I am never without them, and the best of all is I have never needed a doctor since.

I remain, yours truly,

MRS. RATCLIFFE.

Witness, John Harrop, 71, High-street, Glossop.

SUFFERERS from WIND on the STOMACH
Indigestion, Costiveness, Giddiness, Sick Headache, Heartburn, Disturbed Sleep, Palpitation of the Heart, Colic, Ague, Bilioussness, Liver Complaints, Skin Eruptions, &c. &c., should lose no time in availing themselves of this most excellent medicine.

Page Woodcock's Wind Pills are sold by all medicine vendors, in boxes, at 1s. 14d., 2s. 9d., and 4s. 6d. each; or sent for 14, 33, or 56 stamps, according to size, by Page D. Woodcock, Calvert-street, Norwich (formerly of Lincoln).

THE MIRACULOUS CURE for CORNS
(BRODIE'S REMEDY) gives immediate relief from pain, and speedily cures the most obstinate corns. All sufferers should try it. Sold by all chemists, or sent direct for 15 stamps.—LAWRENCE and Co., 485, Oxford-street, London.

MORE CURES of COUGHS and COLDS
(this week).—"I like DR. LOCOCK'S PULMONIC WAFERS, because they are portable, pleasant to take, and effectual in cases of Coughs, Colds, &c."—(Signed) G. Smith, Stokesley Station, Northallerton. They taste pleasantly and give instant relief. Price 1s. 14d. and 2s. 9d. per box.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER, For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 6d. each, and in cases containing 3 times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J. CLARKE, Chemist, High Street, Lincoln.
Wholesale—All Patent Medicine Houses.

BAPTIST ANNIVERSARIES, 1879.**BAPTIST MISSIONARY SOCIETY.—NEW MISSION TO CENTRAL AFRICA.**

Wednesday Evening, April 23rd.

CONGO MISSION VALEDICTORY SERVICE, in the Large Hall, Cannon Street Hotel, to take leave of Messrs. COMBER, CRUDGINGTON, HARTLAND, and BENTLEY, leaving London for the Congo Mission, Interior Africa, on the following day. **JOSEPH TRITTON, Esq.** (Treasurer of the Baptist Missionary Society), will preside. **SPEAKERS.**—Rev. T. J. Comber and his Three Colleagues; Revs. William Brock, Hampstead; S. G. Green, D.D., late President Rawdon College; Robert Moffat, D.D., of South Africa; Alfred Saher, of Cameroons, West Africa; Charles Stanford, D.D., Camberwell; Francis Tucker, B.A., Camden Town; T. Vincent Tymms, Clapton; T. G. Rooke, LL.B., President Rawdon College. Tea and Coffee in the Pillar Hall from Six to Seven o'clock. Public Meeting at Seven o'clock. Tickets for Soiree, One Shilling and Sixpence each, to be obtained at the Mission House, 19, Castle-street, Holborn, giving priority of admission to the Large Hall. Public Meeting free. **NOTE.**—As a large attendance is anticipated, it is requested that early application be made for Tickets.

Thursday Morning, April 24th.

BAPTIST MISSIONARY SOCIETY.—Introductory Prayer Meeting, Mission House, Castle Street, Holborn. The Rev. **WILLIAM HOWIESON**, of Walworth, will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 24th.

BAPTIST BUILDING FUND.—Annual Meeting in the Library of the Mission House, at Seven o'clock. Chairman—**JAMES STIFF, Esq.**, of Lambeth.

Friday Evening, April 25th.

BRITISH and IRISH BAPTIST HOME MISSION.—Annual Sermon, at Christ Church, Westminster (Rev. Newman Hall's, LL.B.). Preacher—The Rev. James Owen, Swansea. Service to commence at half-past Six o'clock.

Friday Evening, April 25th.

BAPTIST MISSIONARY SOCIETY.—Welsh Annual Meeting, at the Mission House. To commence at Seven o'clock. Chairman—**R. CORY, Esq.**, Jun., of Cardiff.

Lord's Day, April 27th.

BAPTIST MISSIONARY SOCIETY.—Annual Services, in the various Chapels in the Metropolis. For particulars see "Missionary Herald" for April.

Monday Morning, April 28th.

BAPTIST UNION of GREAT BRITAIN and IRELAND. President—Rev. **GEORGE GOULD**, of Norwich. The Annual Session will be held at Bloomsbury Chapel, at Eleven o'clock, when the President's Inaugural Address will be delivered, the Report presented, and the Committee and Officers elected. Introductory Devotions to be conducted by the retiring President, the Rev. H. S. Brown, of Liverpool. The Adjourned Meeting will be held in the Library of the Mission House, at half-past Six o'clock.

Monday Evening, April 29th.

BIBLE TRANSLATION SOCIETY.—Annual Meeting, at Bloomsbury Chapel, at half-past Six o'clock. Chairman—Rev. **JOSEPH ANGUS, M.A., D.D.**, Principal of Regent's Park College. Speakers—Revs. J. D. Bate, of Allahabad; W. Barker, of Hastings; Geo. Kerry, of Backergunge; W. Bailey, of Orissa; and E. C. B. Hallam, of Allahabad.

Tuesday Morning, April 29th.

BAPTIST MISSIONARY SOCIETY.—Annual Members' Meeting, Mission House, Castle Street, Holborn. Chair to be taken at Eleven o'clock by **THOMAS COATS, Esq.**, of Paisley. **NOTE.**—This Meeting is for Members only. All Subscribers of 10s. 6d. or upwards, donors of £10 and upwards, Pastors of Churches which make an annual contribution, or Ministers who collect annually for the Society are entitled to attend.

Tuesday Evening, April 29th.

BRITISH and IRISH BAPTIST HOME MISSION. Annual Meeting, at Bloomsbury Chapel. Chair to be taken at Half-past Six o'clock by **J. S. WRIGHT, Esq., J.P.**, of Birmingham. Speakers—Revs. T. Graham Tarn, of Cambridge; Chas. Kirtland, London; F. W. Goadby, M.A., Watford; Frank E. Trotman, Manchester.

Wednesday Morning, April 30th.

THE ZENANA MISSION in INDIA.—A Missionary Breakfast, Cannon Street Hotel, at a Quarter to Nine o'clock. Chairman—**EDWARD RAWLINGS, Esq.** Speakers—Revs. W. G. Lewis, J. D. Bate, Geo. Kerry, W. Sampson, and Dr. Stanford. Tickets, 2s. 6d. each, to be had at the Mission House.

Wednesday Morning, April 30th.

BAPTIST MISSIONARY SOCIETY.—Annual Morning Sermon, at Bloomsbury Chapel. Preacher—The Rev. **JOHN ALDIS**, late of Plymouth. Service to commence at Half-past Eleven o'clock.

Wednesday Evening, April 30th.

BAPTIST MISSIONARY SOCIETY.—Annual Evening Sermon, at Regent's Park Chapel. Preacher—The Rev. **J. OSWALD DYKES, D.D.**, of Regent Square Church. Service to commence at Seven o'clock.

Wednesday Evening, April 30th.

BAPTIST TRACT SOCIETY.—Subscribers' Meeting, Walworth Road Chapel, at Three o'clock p.m. Annual Public Meeting, Walworth Road Chapel, at half-past Six o'clock. Chairman—**WILLIAM SNAPE, Esq., J.P.**, of Darwen. Speakers Invited—Revs. J. P. Chown, J. Webb, A. Tilly, J. T. Brown, and Dr. Bickell, of Hamburg.

Thursday Morning, May 1st.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—Annual Session, at Walworth Road Chapel, at Ten o'clock. President—Rev. **GEORGE GOULD**.

Thursday Afternoon, May 1st.

BAPTIST TOTAL ABSTINENCE SOCIETY.—Annual Meeting, at the Metropolitan Tabernacle, College Lecture Hall, Newington. Chair to be taken at Four o'clock by **J. P. BACON, Esq.** A Paper will be read by Rev. C. A. Davis, of Bradford. Tea will be provided after the Meeting.

Thursday Evening, May 1st.

BAPTIST MISSIONARY SOCIETY.—Annual Meeting, at Exeter Hall. Chair to be taken at Six o'clock by the Right Hon. the **EARL of NORTH-BROOK, P.C., D.C.L., G.C.S.I.**, late Governor-General of India. Speakers—The Revs. W. Morley Punshon, J.L.D., Secretary of the Wesleyan Missionary Society; Benwell Bird, of Plymouth; William Sampson, of Folkestone; and James Archer Spurgeon, of Croydon.

CONGREGATIONAL UNION of ENGLAND AND WALES.

Chairman—Rev. W. CUTHBERTSON, B.A.

The **FORTY-NINTH ANNUAL MEETING** of the Union will be held on the 12th, 13th, and 14th of MAY. The Business Meeting will be held in the **MEMORIAL HALL**, on the 12th, at 6.30 p.m. Tea at 5.30 p.m.

The following alteration of the rules will be proposed:—
"1. That in Rule 9A (a), after the word 'meets,' the following words be inserted, 'or with the London Congregational Union;' and after the word 'Association,' the words 'or Union.'"
"2. That the Rule 9A (b) be cancelled."

The Assembly will meet on the 13th in **CHRIST CHURCH, WESTMINSTER BRIDGE ROAD** (Rev. Newman Hall's), at 9.30 a.m.; and on the 14th in the **MEMORIAL HALL**, at 10 a.m. There will be a Communion Service on the Evening of the 14th in Union Chapel, Islington.

Particulars in a later Advertisement.

ALEXANDER HANNAY, Secretary.

Memorial Hall, 8th April, 1879.

CONGREGATIONAL CHURCH AID and HOME MISSIONARY SOCIETY.

The Council (1878-9) will meet in the **MEMORIAL HALL** on **MONDAY, MAY 12th**, at 2.30 p.m., to receive the Report of the year, and select twenty-five names for the new Council, to be submitted to the Annual Meeting.

The **ANNUAL MEETING** of the Society will be held in the **MEMORIAL HALL** on **TUESDAY, MAY 13th**, at 6.30 p.m. Chairman, S. Morley, Esq., M.P. Addresses will be delivered by the Revs. J. A. Macfadyen, M.A., J. Guinness Rogers, B.A., and Alexander Hannay.

The Council (1879-80) will meet in the Library on **THURSDAY, 18th MAY**, at 5.30 p.m., to appoint Sub-Committees, and transact other Business.

ALEXANDER HANNAY, Hon. Sec.

Memorial Hall, 8th April, 1879.

WYCLIFFE CHAPEL NEW SUNDAY SCHOOLS,

PHILPOT STREET, COMMERCIAL ROAD, E.

OPENING ARRANGEMENTS.

Tuesday, April 22nd, 1879,

PUBLIC MEETING at 7 o'clock.

Sir **CHARLES REED, LL.D., F.S.A.**, in the Chair.
Revs. John Kennedy, M.A., D.D.; T. W. Aveling, D.D.; A. McAulane, D.D.; W. Tyler, B.A.; J. Thomas, B.A.; J. Stockwell Watts; J. W. Atkinson; J. Chadburn; T. Scrutton, Esq.; N. J. Powell, Esq.; A. F. Sargeant, Esq.; H. M. Heath, Esq., and other friends have kindly promised to be present.
Tea will be provided in the New Schoolrooms at 5.30. Tickets One Shilling.

Thursday, April 24th,

A **SERMON** will be preached in the Chapel at 7.30 o'clock by the Rev. **JOSEPH PARKER, D.D.**

Sunday, April 27th,

SPECIAL SERMONS will be preached in the MORNING, at 11 o'clock, by the Rev. T. W. AVELING, D.D. In the AFTERNOON, at 3 o'clock, by the Rev. R. H. JOVELL. In the EVENING, at 6.30, by the Rev. **GEORGE MARTIN**, of Lewisham. Collections in aid of the Building Fund will be made after each service.

A BAZAAR

Will be held in the **NEW SCHOOLROOMS** on **TUESDAY, WEDNESDAY, and THURSDAY, 29th, 30th APRIL, and 1st MAY**. To be opened by **THOMAS SCRUTTON, Esq.** on **TUESDAY, APRIL 29th**, at 2 o'clock. Tickets One Shilling each, value to be returned in Articles purchased on the Second and Third day.

ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The **ANNIVERSARY DINNER** of this Charity will be held at **CANNON STREET HOTEL**, on **WEDNESDAY, APRIL 30, 1879**. Mr. Alderman **POWELL** will preside. Gentlemen are invited to act as Stewards, and will oblige by sending in their names to the Secretary, at the office, No. 6, Finsbury Place South, E.C.
T. W. AVELING, D.D., Hon. Sec.

THE AKENHAM BURIAL CASE.

Since our last issue the following sums have been received by the London Committee as **CONTRIBUTIONS** towards the "East Anglian Daily Times' Defence Fund":—

	£	s.	d.		£	s.	d.
Rev J. Corbin	1	1	0	Mr. C. Walter	1	1	0
Mr. G. F. Whiteley	1	1	0	Mr. J. A. Jones	1	0	0
J.P.	1	10	0	Mr. J. Ackworth	1	0	0
Mr. W. H. Herts	1	1	0	Mr. J. Councillor	1	0	0
Mr. J. Marshall	1	1	0	Drake	1	0	0
Mr. C. Boorne	1	1	0	Mr. Alderman J. Hill	1	0	0
Mr. H. W. Earp	1	1	0	White	1	0	0
Mr. T. Read	1	1	0	Mr. R. Kell, J.P.	1	0	0
Mr. M. Devenish	1	1	0	Mr. G. W. Spelman	1	0	0
Mr. E. J. Upward	1	0	0	Mr. J. Carter	1	0	0
Mr. Wm. Shoen	1	0	0	Mr. A. Pegler	1	0	0
Mr. H. T. Bailey	1	0	0	Mr. R. Brewin	1	0	0
Mr. E. Backhouse	1	0	0	Mr. W. Edwards	1	0	0
Mr. Councillor J. Smith	1	1	0	Mr. J. Bartrum	2	0	0
Mr. C. Robertshaw	1	1	0	Mr. F. Fitch	2	0	0
Mr. T. D. Yates	1	1	0	Mr. F. Turner	1	1	0
Mr. W. M. Smith	2	2	0	Mr. W. W. Perry	2	2	0
Mr. W. Thackray	1	0	0	Mr. S. Byford	1	1	0
Mr. F. Jackson	1	1	0	Mr. J. Gillham	1	0	0
Mr. C. S. Kenny	1	1	0	Smaller sums	7	15	6
Mr. J. Veale	1	0	0				
Mr. R. D. Catchpool	1	0	0				
Mr. C. H. Goode	1	1	0				

It is proposed to close the list on Monday, April 28.

Further contributions may be paid into the "East Anglian Daily Times' Defence Fund," London and County Bank, Lombard Street; or to the London Secretary, Mr. Alfred J. Shepherd, 32, Finsbury Circus, E.C.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The **THIRTY-FOURTH ANNUAL MEETING** will be held (D.V.) in **EXETER HALL, THURSDAY EVENING, 24th APRIL, 1879.**

The Right Hon. the **EARL of SHAFTESBURY, K.G.**, will preside, and will be supported by Sir John H. Kennaway, Bart., M.P.; Sir Harcourt Johnstone, Bart., M.P.; the Rev. James Fleming, B.D., Canon of York, Vicar of St. Michael's, Chester-square; the Rev. Alex. McAulane, D.D., Minister of Finsbury Chapel; the Rev. J. P. Chown, Minister of Bloomsbury Chapel; and the Rev. Thomas Champness, Minister of City Road Wesleyan Chapel.

The Doors will be opened at 7, and the Meeting will commence at Half-past 7.

Tickets may be had of James Nisbet and Co., 21, Berners-street, Oxford-street; Westerton, 27, St. George's-place, Knightsbridge; Hatchards, 187, Piccadilly; Stanford, 55, Charing Cross; Lerner and Blackbourne, 58, Elizabeth-street, Eaton-square; Ambrose Tapper, 40, Westbourne-grove; Alvey, 119, Newington Causeway; G. E. Waters, 97, Westbourne-grove; Warren Hall and Co., 88, Camden-road, N.W.; Burdakin, 97, Upper-street, Islington; Hodder and Stoughton, 27, Paternoster-row; the Book Society, 28, Paternoster-row; Williams and Co., 55, Moorgate-street; and at the Offices of the Association, 165, Aldersgate-street, E.C.

W. EDWYN SHIPTON, } Secretaries.
W. HIND SMITH, }**ARE ENGLISHMEN ISRAELITES?**

EXETER HALL.—GREAT DEBATE for Three Nights, **APRIL 21st, 22nd, and 23rd**, in the above Hall, between Mr. **EDWARD HINE** (of London), and Mr. **ROBERT ROBERTS** (of Birmingham). Lord **WILLIAM LENNOX** will take the chair at 7.30 p.m. Admission each evening, 2s., 1s., and 6d. Proceeds, after defraying expenses, to be handed to the Hospital Sunday Fund. Tickets (for which early application is advisable) and Programmes to be had of F. Pitman, 20, Paternoster Row; or K. Banks, Racquet Court, Fleet Street.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The **SIXTH QUINQUENNIAL CONFERENCE** of Members and Friends of the Society to be held at **CASTLE GATE CHAPEL, NOTTINGHAM**, on **TUESDAY, the 29th INST.**, at Twelve. Public Meeting in the same place on Monday evening, the 28th inst. Further notice next week.

J. C. GALLAWAY, Secretary.

MUDIE'S SELECT LIBRARY.**NEW AND CHOICE BOOKS.—NOTICE.**

A **NEW EDITION** of **MUDIE'S LIBRARY CIRCULAR**, containing the Names of all the New and Choice Books added to the Library during the past and present seasons, is now ready, and will be forwarded postage free on application.

A **NEW EDITION** of **MUDIE'S CLEARANCE CATALOGUE**, containing the Names of nearly Three Thousand Books, the surplus copies of which have been withdrawn from the Library, for sale at greatly reduced prices, is also now ready for delivery, postage free on application.

MUDIE'S SELECT LIBRARY, New Oxford Street.
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